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AN

# OLD MARATHI READER

WITH ~~AN~~ INTRODUCTION,  
ENGLISH TRANSLATION, ~~WITH~~ AND GLOSSARY

36731



by

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with a Foreword by

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491.465

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Price Rs. 20-00

VENUS PRAKASHANA : POONA

MUNSHI RAM MANOHAR LAL

Oriental & Foreign Book-Sellers,

P. B. 1165, Nai Sarak, DELHI-4.

First Edition : November 1959

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CENTRAL ARCHAEOLOGICAL  
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Publisher :

S. K. PANDYA

Venus Publications

410 Shanivar Peth: Poona 2

Printer :

M. H. PATWARDHAN

Saigama Press (P.) Ltd.,

383 Narayan Peth: Poona 2

## PREFACE

This Reader is being presented to the scholarly world just when the time is ripe for it. Both linguists and linguisticians are beginning to take more and more interest in modern Indian languages which is but a natural result of the efforts made in this direction in the past by scholars like Beames, Bhandarkar, Hoernle, Caldwell, Divatia, Bloch, Turner, Chatterji and others. Chairs for the teaching of some of the modern Indian languages including Marāṭhī ■ being established in English, American and Russian universities and in the field of linguistic studies at least the Old Indo-Aryan is slowly giving way to the New Indo-Aryan. Dialects are being studied both here and elsewhere with growing zest and scientific accuracy and the living word is coming to receive its rightful place. Linguistic Readers are invaluable for such studies, whether historical or descriptive, and it is mainly with this object that the present one is being brought out.

The Reader is intended to serve as an introduction to the language and literature of the period known as Old Marāṭhī, i.e., the centuries between 1000 and 1850. It consists of a linguistic introduction based on historical principles, Texts arranged chronologically along with their English translation, introductory and grammatical notes and, finally, ■ Etymological Glossary. The arrangement of the Reader on the basis of ■ single dialect was necessitated by the absence of any dialectal variations preserved in either the literary or inscriptional forms.

The Texts fall into three parts : (i) Inscriptions, (ii) Literary Prose, and (iii) Literary Poetry. As to the selections themselves, the purpose has been to present texts representing the language in its purity, together with as much of interest ■ ■ compatible with the first and most important consideration which is linguistic. While exhi-

biting some variety of subject-matter, they may be taken as typical of the time and region to which they belong.

For each selection, the best edition available from the standpoint of linguistic purity has been followed. The pages of the Reader have not been burdened, however, with variant readings from other editions or manuscripts, except in the case of selections from *Jñāneśvarī* where some important readings from RAJAVADE's text have been mentioned in the foot-notes. The selections have been reproduced in their integrity in all essential particulars. Though regularization of orthography has not been attempted in general, some liberty had to be taken with regard to the mediaeval punctuation, and in certain cases even orthography, for the purpose of clarity.

As regards the English translation of the texts, verbal rendering is aimed at, though this may prove somewhat clumsy in exceptional cases, e.g., in the case of Inscriptions. The Notes at the end of the texts are intended to be introductory to the relevant selections and their authors, while the Etymological Glossary at the end of the book is meant to serve as an Index Verborum also.

This is the first Marāṭhī chrestomathy based on linguistic principles to be ever published and I, therefore, crave the indulgence of the readers for its likely shortcomings. I had before me some classics like SWERT's *Anglo-Saxon Reader*, EMERSON's *Middle English Reader* and MACDONELL's *Vedic Reader* and though I might have unknowingly based my own Reader collectively on these and other prototypes, I do not intend it to stand in comparison with them.

It was Professor Suniti Kumar Chatterji who first suggested to me the idea of preparing a linguistic Reader for Old Marāṭhī some five years ago when he was participating in the Summer School of Linguistics organized by the Deccan College, Poona. I am grateful to him for encouraging me from time to time towards the completion of this Reader and for his readiness in writing a Foreword

to it. I have also to thank Professors S. M. Katre and N. G. Kalelkar of the Deccan College for going through the manuscript and making some valuable suggestions. My special thanks are due to Professor V. B. Kolte for making it possible to include a passage from an unpublished work like *Mārtiprakāśa* in the texts and to Smt. Kumudinee Gharpure for checking up the word-index. The credit for bringing out the present volume in a neat and decent manner belongs to the staff of the Saṅgama Press and Venus Prakāśana, Poona.

I have, in conclusion, the pleasure of making my acknowledgement of obligation to the Linguistic Society of India for agreeing to give its imprimatur to this Reader.

University of Poona,  
Poona, 7 (INDIA)  
October 14, 1960.

S. G. T.





## FOREWORD

The present work gives us in **one** volume of 260 pages some of the most essential things that a student and a scholar should know about the earlier history of the Marāṭhī language. The fine scholarship as well as the very methodical arrangement which are behind this volume certainly make it an important landmark in the field of linguistic studies in India of the present day, since a work of this type may still be said to form a desideratum for most of our modern Indian languages.

Marāṭhī is one of the most important languages of India, and it has its unique place in the family of Indo-Aryan languages. It is spoken by some 29 millions of people in the newly formed state of Mahārāṣṭra, and it has got a very distinctive and noteworthy literature. The oldest specimens of Marāṭhī that we have in hand are back to the end of the 10th century A.D., in two very short one-sentence inscriptions. But there are other epigraphic documents which belong to the 11th, 12th and 13th centuries. From the second half of the 12th century onwards, we have in Marāṭhī a continuous literary output which never showed any sign of abatement and which has come down to our day. A language with a long literary history in more or less authentic records for near about 1000 years naturally shows an unbroken development. But the period from 1000 A.D. to about the middle of the 14th century really embraced the formative stage for the language as it now is, and this period can properly be described as the Old Marāṭhī period. After that we have Middle Marāṭhī, which brought down the history of the language to the beginning of the 19th century.

Prof. TULPUL has done a signal service not only to Marāṭhī Linguistics but also to the Linguistics of New Indo-Aryan in general by publishing this very valuable

Reader. This work has been done in the best style, combining erudition with a sense of proper disposal of the materials. There is an Introduction of 81 pages preceding the Texts, which have been given with notes and introductions, and this Text section occupies pages 83 to 182. The Introduction gives a very up-to-date and lucid account of Old Marāṭhī which will be of very great use to students, not only of Marāṭhī but also of other Modern Indo-Aryan languages. A book like this should be indispensable for any student of Bengali, Oṛiā, Assamese, Maithilī, Bhojpuri, Kosali, Braj-Bhāṣā, Hindustānī (Hindi), Panjābī, Hindkī, Gujarātī, Rājasthānī, Nepālī and other Modern Indo-Aryan languages.

The grammatical Introduction forms a very good statement of the phonological and morphological bases of Marāṭhī. Of course this Introduction is not a full historical grammar, but the materials which Dr. TULFULE has collected from his very intimate knowledge of Old as well as later Marāṭhī have their very great value. I only wish that in discussing phonology, Dr. TULFULE had always clearly differentiated the *semi-tatsama* borrowings in Old Marāṭhī from the inherited *śaḍbhava* elements. In the matter of typography, I would have been happier if Dr. TULFULE had used the more easily understandable symbols *ts*, *s*, *dz*, *ṃ* for the dento-alveolar affricates, and not the special letters he has actually employed (viz., *ṭ*, *ṣ*, *ḍ*, *ṇ*) — these latter normally indicate the palato-alveolar affricate sounds. Then, the question of vowel-length in Old Marāṭhī might have been discussed in a little more detail. We know that, unlike what we see in Braj-Bhāṣā and other New Indo-Aryan languages, vowel-length in Modern Marāṭhī (as in Modern Bengali) is dependent upon the rhythm of the sentence (or breath-group), and not on etymology, and how far this situation is coming to be the rule in Old Marāṭhī would be an interesting phonological question. A study of the Old Marāṭhī metres is throwing interesting light on the speech-rhythm of Old

Marāṭhī, which ■ wanting in the present work, may advantageously be added in the next edition.

The texts begin with the two Śravapa-Belgoḷa inscriptions ■ the last quarter of the 10th century. The English translations which are literal will be very helpful, particularly for non-Marāṭhī readers. All that one could wish to know about the literary and other aspects of the passages selected will be found in the Notes. The selections are not very extensive, they number only some 34, but they are typical. There is a very valuable Etymological Glossary of important words at the end (pages 184-259).

The book is very beautifully printed, and the typographical set-up is quite pleasing and adds greatly to the pleasure of reading. All students of Indian Linguistics would share with me my appreciation of this book. I wish there were similar books for all other Indian languages, whether Aryan or Dravidian. The nearest approach to this book is the *Early Oriyā Reader* published by Prof. ARTA-VALLABHA MAHANTI. But unfortunately this work lacks in Notes — only the Texts are given, and that too in Oriyā characters. The ■ of the Roman or the Nāgarī would be very helpful in a work of this type. There are extensive anthologies of Bengali, Oriyā and Hindi as well ■ Marāṭhī and Gujarātī, and of other Indian languages, beginning with the big anthologies published by the University of Calcutta under the inspiration of the late Sir ASUTOSH MUKHERJĪ — from the second decade of this century, the well-known "Typical Selections" from Early Bengali, Early Oriyā, Early Assāmesē, Early Hindi and Early Gujarātī literatures. Large masses of Apabhraṃśa literature with Hindi translations opposite have been published by Pandit Śrī RAHULA SANKRITYAYANA, who has put the label "Hindi" ■ what would be strictly Old Bengali, Early Maithilī and various other old speeches which are different in their linguistic characteristics from Western Hindi. With Dr. TULPULÉ's book in front of us, other workers can easily bring out in the same style similar Readers in Early Bengali, Early Assāmesē, Early Oriyā, Early Maithilī, Early

Gujarātī etc., and also anthologies in the earlier forms of ■■■ great Dravidian languages, Telugu, Kannaḍa, Tamiḷ and Malayāḷam. The Historical Reader of Tamiḷ by Dr. P. S. SUBRAMANYA SASTRI, formerly of Annamalai University, that erudite scholar of Indo-European and Dravidian linguistics who translated into English both the Tamiḷ *Tolkāppiyam* and the Sanskrit *Mahābhāṣya*, is well-conceived, but unfortunately it is not so well-known to students and scholars of Tamiḷ linguistics and literature, and we would have liked more linguistic as well as literary notes from a scholar of Dr. P. S. SASTRI's eminence.

I would love to see ■■■ example of Dr. TULPUL emulated for other Indian languages by competent scholars. In the meanwhile, I feel very great pleasure in congratulating Dr. TULPUL while welcoming the present work, and I hope it will serve a very useful purpose, so that a second edition, with further improvements (as in some of the lines suggested), may soon become necessary.

Calcutta,  
The 11th October 1960.

Sunīti Kumar Chatterji.

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## ABBREVIATIONS

abbrv.	Abbreviation.
abl.	Ablative.
ABORI.	Annals of the Bhandarkar Oriental Research Institute.
abs.	Absolute.
abstr.	Abstract Noun.
acc.	Accusative.
adj.	Adjective.
adv.	Adverb.
Ap.	Apabhraṃśa.
aspir.	Aspirated.
aux.	Auxiliary.
BISM.	Bhārata Itihāsa Samśodhaka Maṇḍala (Journal of —).
BSOS.	Bulletin of the School of Oriental Studies.
cans.	Causal; Causative.
coll.	Collective Noun.
comp.	Compound; Compare.
cond.	Conditional.
conj.	Conjunctive.
dat.	Dative.
denom.	Denominative.
desid.	Desiderative.
Ep. Ind.	Epigraphia Indica.
f./fem.	Feminine.
fut.	Future.
gen.	Genitive.
Gk.	Greek.
gram.	Grammar.
hon.	Honorific.
I-A.	Indo-Aryan.
I.E.	Indo-European.
imp.	Imperative.
inf.	Infinitive.
■	Indeclinable.
instr.	Instrumental.
Interrog.	Interrogative Pronoun.
JAS.	Jāñakīvarī.
JRAS.	Journal of the Royal Asiatic Society.
K./Kā.	Kannada.

Lat.	Latin.
lit.	Literally.
loc.	Locative.
M.	Marāṭhī.
m./masc.	Masculine.
metron.	Metronymic.
MI-A.	Middle Indo-Aryan.
n./neut.	Neuter.
neg.	Negative.
NI-A.	New Indo-Aryan.
NM.	New Marāṭhī.
nom.	Nominative.
nom. v.	Nominal Verb.
num.	Numeral.
obl.	Oblique.
OI-A.	Old Indo-Aryan.
OM.	Old Marāṭhī.
onomato.	Onomatopoeic.
opt.	Optative.
ord.	Ordinal.
PA.	Pāli.
part.	Participle.
pass.	Passive.
perf.	Perfect.
pers.	Person; Personal.
PI-A.	Primitive Indo-Aryan.
Pr.	Prākṛit.
pl./plur.	Plural.
post.	Post-position.
pot.	Potential.
pp.	Past Passive Participle.
pr.	Present.
pron.	Pronoun.
pronom.	Pronominal.
re-dupl.	Re-duplication.
rel.	Relative.
sg./sing.	Singular.
Sk.	Sanskrit.
syn.	Synonym.
unaspir.	Unaspirated.
v.	Verb.
voc.	Vocative.
WPL.	Wilson Philological Lectures.

## SYSTEM OF TRANSLITERATION

अ	a	इ	ī	ए	P
आ	ā	उ	u	फ	ph
इ	i	ऊ	ch	ब	b
ई	l	अ	j	भ	bh
उ	u	इ	jh	म	m
ऊ	ū	उ	ñ	य	y
अ	ṛ	द	ṛ	र	r
इ	ṛ	ड	ṛh	ल	l
ए	o	ढ	ḍ	व	v
ऐ	ai	ण	ḥ	श	ś
ओ	o	त	ṭ	ष	ṣ
औ	au	थ	t	स	s
क	k	द	th	ह	h
ख	kh	ड	d	ळ	ḷ
ग	g	ध	dh	क्ष	kṣ
घ	gh	न	n	ज्ञ	jñ

The *visarga* is denoted by *ḥ*.

The pure palatals could not be distinguished from the dento-palatals for want of diacritical signs.

The *anusvāra* represents either a nasalised vowel ■ in *devā*, or ṛ as in *arṛkṛt*, or ṛ as in *sāṛḍḍani*, or ṛ as in *panca-*, ■ ■ ■ in *āmbiyā-*, or ṛ as in *samvata*, or ṛ as in *sarṛāra*, or ṛ as in *samhāra*.

## INTRODUCTION

### § 1. Time-limits :

By Old Marāṭhī is meant here that form of language current in Mahārāṣṭra between the years 1000 and 1250 A.D., that is, Marāṭhī of the eleventh, twelfth, thirteenth and fourteenth centuries. At the first date, it shows such considerable differences from Apabhraṃśa as to warrant a new name which it did acquire and which occurs in the *Vivekaśindhu* of MUKUNDAKAJA (Ex. XX). By the last date, all essential elements of Middle Marāṭhī had taken root which later developed in the works of DASAPANTA, EKANATHA, and others.

There can be some difference of opinion as to the divisions of the OM. period, and some scholars might prefer to make a beginning even earlier than 1000 A.D., while some might mark the end with the close of the Yādava dynasty in 1312 A.D. But as EMERSON<sup>1</sup> rightly points out, changes in language are always gradual and exclusive divisions naturally impossible. On the whole, it may be said, however, that OM. is to a large extent homogeneous in form during the whole period, like the Old English of literature and unlike the Early Middle English. It is represented on the one hand by Inscriptional Marāṭhī and on the other by Literary Marāṭhī which the latter can be subdivided into two main groups : writers of prose headed by MAHAJBHATA, the author of *Līlā-Caritra*, and writers of poetry led by the great JNANESVARA of the Bhāgavata cult. These two or three groups are very similar to each other so far as the language they use is concerned and which may conveniently be described as Old Marāṭhī. It shows a definite beginning in the Śravapa-beḷgoja Inscription of 983 A.D. which indicates the recognition the language had

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1. *A Middle English Reader* (1956), Intro., p. XIV.

acquired in a distant and linguistically foreign province like the Mysore State towards the end of the 10th Century.<sup>1</sup> There is evidence to believe ■■■ it had come to be recognised ■■■ an independent language even earlier. The *Kuvalayamālā* of UDYOTANAGURI, written towards the end of the eighth century, refers to eighteen Desī languages ■■■ of which is Marahāṭṭa containing forms like *dīṇṇale* and *gahille*.<sup>2</sup> The first of these two forms is found ■■■ *dīṇhala* in a passage from OM. under study and is to be traced back to the Prākṛit form *dīṇṇa* which by itself is a phonetically changed form of the past participle in Sanskrit, namely, *datta*, of the root *dā*, meaning 'to give' (Ex. IV). There is no doubt, therefore, that Marāṭhī as a language had taken definite shape as far back ■■■ in the eighth century and had come to be recognised as the language of the Marahāṭṭas. Unfortunately, however, ■■■ have no specimens, either inscriptional or literary, of the language ■■■ it existed during its first three centuries, or from 773 A.D., the date of *Kuvalayamālā* which makes the first mention of Marāṭhī, to 983 A.D., the date of its first written record. This is the reason why a beginning has to be made with the eleventh century and not earlier. The other end of the period ■■■ OM. has to be fixed somewhere towards the middle of the fourteenth century when the last of the major literary works of the Mahānubhāva Sect, namely, *Vaccha-karapa*, ■■■ completed after which the language went as if underground on account of the onslaught of ■■■ Muslim rule to rise up again only with the sixteenth century or a little earlier. This latter period extends upto the beginnings ■■■ the British rule in India, i.e., upto 1800 A.D., and is known as the period of Middle Marāṭhī. The demarkat-

1. The recognition ■■■ proved again in the Mailāṅgi Inscription of 1290 A.D. which tells about the foundation of a College in that year, making provision in it for the teaching of Nāgara, Kannaḍa, Tigula and Ārya, i.e., Marāṭhī (vide, B. Lewis Rice: *Mysore and Georg from Inscriptions*, p. 178).

2. *doḍhamāḍaka sāmāṅge sakhā eḥimāṅga kalahastile ya, dīṇṇale gahille ullovire tattha marahāṭṭa.*

ing line between the OM. and MM. periods is roughly the establishment of the Muslim rule in Mahārāṣṭra which necessitated the language go into seclusion to appear again after a century or so in a much changed form. Thus, OM. presents itself as the first stage in the history of Marāṭhī language and forms one homogeneous unit which can conveniently be the subject of a study linguistic.

## § 2. Space-Time context :

The science of modern linguistics requires the study of the history of any given language in its development in the space-time context. From this new angle it is necessary that each language should be studied in all its details within a given geographical locality in its time-sequence or within a particular period in its space-context. OM., however, does not so much lend itself to a study of its development in the space-context as it does in the time-context. No doubt, it must be covering the same great dialect divisions corresponding in general to the dialect divisions of New Marāṭhī, namely, Konkani, Khāndeshī, Ahirānī, Dāngī and others. But it is almost impossible to divide the OM. literary material dialect-wise. It is true that the find-spots of OM. inscriptions are spread almost all over Mahārāṣṭra, and it is also true that the OM. authors belong to different parts of the Marāṭhī-speaking country. MUKUNDARAJA, for example, comes from either Āmbe Jogāi (Dt. Bida) or Ambhore (Dt. Bhandārā), JNANESVARA from Ajandī (Dt. Poona), MHAIBHATA from Sarāle (Dt. Nagara), BHASKARA from Bori (Dt. Bida), NARAYANA from Bahāliye (Dt. Khāndesa), and VITTHAL GALANDA from Vijayānagara (Karnāṭaka). But the Marāṭhī that these different authors write is structurally almost the same and does not possess any dialectal differences worth noting. And not only from the purely linguistic point of view but also stylistically these different authors coming from different regions seem to write the same Marāṭhī with the only distinction that the writers of prose show a different style than the writers of poetry. This does not mean that the

dialectal differences did not exist. Far from this. Only, they cannot be observed in the material available for a study of OM. The part that the dialectal peculiarities have played in the formation of Marāṭhī can be visible only when enough research material is made available in the form of folk-speech, folk-songs and folk-tales collected from its different dialects. Until this is done, we have to remain content with a historical study of OM. in its time-context only.<sup>1</sup>

### § 3. Inscriptional and Literary OM :

It will be seen that the passages from OM. selected for this Reader fall into three main heads : (i) Inscriptions, (ii) Literary Prose and (iii) Literary poetry. As regards the first, it may be said that about seventy-five inscriptions, including copper-plates, containing portions in Marāṭhī, large or small, are available in the period assumed for OM. The Marāṭhī element in these varies from inscription to inscription, and these records would better be described as 'written in Sanskrit with Marāṭhī'. Generally the opening and the closing formulae, the titles of kings and their ministers or deputies, and the datings of these inscriptions are written in Sanskrit, and the grants proper with their

<sup>1</sup> It would be interesting to quote a passage from *Aśoka-paddhati*, a Mahābhārata work belonging to the 17th century, wherein the author suggests some *Khaṇḍa-Maṇḍala*, or dialectal divisions of the Marāṭhī-speaking region, as from *Phalgaṇa* towards the south, towards the north upto the end of *Bāleghat*, *Ubbaya Gahgāra* or the bank regions of *Godhāvari*, and *Varāṅga*. These subdivisions of *Mahārāṣṭra* exhibit minor linguistic differences, but the language, according to the author, remains the same throughout. The passage runs thus :

" हेतु मज्जे संवत्सरः जैते फलेटावापासोनि दक्षिणेति : मन्हाटी भाप जेतुला टाई वतं तेतुलें एक संवत्सरः तयासि उत्तरे बालेघाटावा सेवतः ऐतें एक संवत्सरः मग जमे मंगारोर तेंहि एक संवत्सरः आणि तयापासोनि मेघंकरघाट तें एक संवत्सरः तयापासोनि आवयें वराह तें एक संवत्सरः परि आवयीं मिळोनि मन्हापट्टाचि बोलिजे: किचित् किचित् आवेवा बालट मज्जेनि संवत्सरें मज्जेवा " . (Nasik : *Cakradhara-Siddhānta Śāstras*, Intro., p.3).

details are in Marāṭhī. Even in the Sanskrit portions we come across sometimes with Marāṭhī-isms, ■ for example, *śaśvatu* (Ex. III), *śaku* (Ex. V), *śaśvachare* (Ex. V), and *tatapādapadamopajivi* (Ex. VI). The six inscriptions included here ■ from six different places, namely, Sravāṇa-beḷgoḷa, Divē-Āgara, Āmbē-Jogāi, Pāṭaṇa, Paṇḍharapūra, and Unhakadeva, all of which except ■ first belong to the Marāṭhī-speaking area. The find-spot of the first inscription is located in the Mysore State and only indicates the geographical extent to which Marāṭhī had received recognition towards the end of the tenth century. This section ■ inscriptions contains ■ number of place-names and personal names which can be of some interest to a student of the social history of Mahārāṣṭra. The second part comprises about a dozen passages from OM. prose written mainly by writers belonging to the cult ■ ■ Mahānubhāvas, a religious sect which flourished during the period under study. Marāṭhī was the official language of this cult, voluntarily adopted by its leaders in order to make their teachings known to the masses who were totally ignorant of Sanskrit. NAGADEVA, the first Ācārya of this cult, had made it a rule that all writing should be done in Marāṭhī only and he used to dissuade scholars from using Sanskrit as the medium of expression of their thoughts. This attitude towards the problem of language enthused a number of writers to write in Marāṭhī and as a result ■ have a variety of compositions like memoirs, diaries, biographies, parables and the like. The thirteen selected passages include three from *Līlā-Caritra*, a collection of memoirs of Cakradhara, the founder of the Sect, one from *Sūtrapāṭha* or a collection of his dictums, one parable from the many he narrated to his disciples, two from *Govinda-prabha-Caritra* by the ■ author, namely, MHAIBHATA, three from *Smṛtishaja* or the memoirs of Nāgadeva, one from a Marāṭhī version of *Pañcatantra*, a non-Mahānubhāvic work, and ■ from the Life of Śrī Kṛṣṇa, again by a Mahānubhāva writer. The language that these passages represent is somewhat different from the one that is re-



presented by the poetical compositions of the same period. It is more natural, more popular and not at all ornamental like the language of poetry. As is generally observed, prose usually lacks the flights of poetic imagination, but is always rich in the popular variety of linguistic forms. OM. prose is no exception to this observation and one who desires to study the naive element of language has to turn to it. As regards the third part, we have more material at our disposal, as it is supplied not by one but by two different cults : the Bhāgavata and the Mahānubhāva. The Bhāgavata Sect, or the cult of Devotion, an ancient one in the religious history of India, was established in Mahārāṣṭra by Saint JNANESVARA in the thirteenth century and brought to a culmination by Saint TUKARAM in the seventeenth century. Pandharpūra became the centre of this devotional movement and a number of poet-saints headed by their doyen, NAMADEVA, gathered together round JNANESVARA and created lyrical poetry of such 'harmonious madness' that the world is listening to it even now as it was listening then. The poetical passages from the Mahānubhāva authors are mainly from what are known as their 'seven major works',<sup>1</sup> except perhaps the *Dhavalas* or Marriage-songs composed by MAHADAMBA and *Mūrti-prakāśa* by KESOBASA. Most of these works are written in a highly ornamental and more or less steric-type style and as such cannot be said to echo the spoken form of OM. as it was prevalent in the 13th and 14th centuries. There is always a difference between the spoken and the literary forms of language and a comparison of the prose and poetical passages from the Mahānubhāva authors would bring this out very clearly. The first passage in this section is from the first known author of Marāṭhī, namely, MUKUNDARAJA, who belongs to neither of the two religious

1. These are : (i) *Vacchābhārata* by DAMODARA, (ii) *Rukmit-Svayamvara* by NARAYANA, (iii) and (iv) *Situpālodeśha* and *Uddhāvogītā* by BHASKARA, (v) *Jāṇaspradōśha* by VIJAYANATEA, (vi) *Saṅghadāśarjana* by RAYOLABASA, and (vii) *Rādhāpura-sarjana* by NARAYANA-BASA.

sects referred to above. Though there is ■■■■ reason to believe that ■■ was a follower of the cult of the Nāthas, it would be better to describe him ■■ mainly a Vedāntist whose chief aim was to expound the monistic philosophy of Sankara in Marāṭhī. MUKUNDARAJA and his works are still a matter of controversy ■■ the field of Marāṭhī studies and that is one ■■■■ why this pioneer of Marāṭhī authorship has to be mentioned last.

#### § 4. Texts used :

A word has to be said here about the texts used for the purpose of this Reader. The purest texts are of course necessary for an understanding of the language as it actually existed; but it is not always possible to get them. The difficulty is all the ■■■■ felt in the case ■■ OM. texts. Take for example the very first work in Marāṭhī, namely, the *Vivekasāṅdhī* of MUKUNDARAJA, said to have been written in 1188 A.D. The earliest manuscript available of this work is dated 1656 A.D., i.e., copied about five hundred years after the composition of the original. This fact explains the slightly modernised forms of the vocables in *Vivekasāṅdhī* ■■ found in most of its published editions, except perhaps the ■■ edited by K. P. KULKARNI (1957) where he attempts re-construction of the text to a certain extent. The same difficulty is experienced with regard to *Jñānāśvari*, which being a very popular work, suffered textual deterioration most. In fact, its rate of deterioration has been of a surprising nature, as witnessed by the fact that the original *Jñānāśvari* composed in 1290 A.D. became very corrupt within three hundred years, necessitating ■■ revision by Ekaṇātha in 1584 A.D. The absence of critical, ■■ at least reliable editions of this major work ■■ OM. makes the situation still worse and it becomes extremely difficult to draw any definite linguistic conclusions from the modified text. Fortunately, however, the vast literature of the Mahānubhāva Sect, preserved in several code-alphabets, representing the older phase of Marāṭhī, is now being deciphered and presented to the scholarly

world. Notwithstanding the facts that [ ] represents only a sectarian literature and that its chief code-alphabet or *Sarketa-lipi* was invented and brought into practice by RAYOLO-BASA [ ] late as in 1858 A.D., we have still in it a large number [ ] vocables and linguistic factors which can yield valuable results when examined critically and comparatively and brought within the [ ] of competent linguists. The linguistic material that has gone into OM. inscriptions will, doubtless, be an asset for such a study, [ ] it is the one which has stood the test of time and remained totally unchanged in its form. Thus, the *Jñānśūvarī* [ ] edited by RAJAVADE and the Mahānubhāva literature as edited from its codicically preserved form, together with the inscriptional material, do give us sufficient data for any serious linguistic speculations about OM.

### § 5. Origin of Marāṭhī :

It may not be out of place here to dwell briefly on the question of the origin of Marāṭhī. As its name suggests, Marāṭhī originated in Mahārāṣṭra and got its name from [ ] Mahārāṣṭrī an Apabhraṃśa of which was current [ ] its region just before its birth. Marāṭhī is one of the New Indo-Aryan languages and its linguistic tradition, namely, Sanskrit > Prākṛit > Apabhraṃśa, is too well known to be treated in any details here. The general development of Marāṭhī has been delineated with great clearness and mastery by JULES BLOCH [ ] his work '*La langue marāṭhe*' though its attitude is that of comparative [ ] grammar, comparing Sanskrit, Prākṛit and Marāṭhī, [ ] with the other, and positing phonological and morphological equivalence. BLOCH makes no attempt, however, to trace the growth of Marāṭhī itself from its earliest appearance through forms documented in the history of the language. Fortunately, recent researches in Apabhraṃśa literature, apart from providing the missing link, have made it possible to connect the pre-New Indo-Aryan stage with its immediate predecessor. An Apabhraṃśa of the Prākṛit was current in Mahārāṣṭra from about 500 to 800 A.D. and gave

rise to a number of literary works like *Nāyakaumāracarīya*, *Bhavisayattakahā* and others, edited by scholars like GUNB, JACOBI and HIRALAL JAIN. This Apabhraṃśā is also known as Jaina Mahārāṣṭrī, ■ it was used mainly by the Jaina writers of that period. Apabhraṃśā is defined by HIRALAL JAIN as the 'natural language, i.e., the language of the people, unrefined by any rigid rules of grammar and rhetorics'.<sup>1</sup> A comparative study of the language represented in the works mentioned above on the one hand and Marāṭhī ■ the other clearly indicates the close and developmental relation between the two as regards their phonology and morphology. It has already been shown elsewhere by the present author<sup>2</sup> that most of the inheritances of Marāṭhī in these two departments are from Apabhraṃśā or Jain Mahārāṣṭrī, as it is also called, and especially that the characteristic 'oblique' of Marāṭhī can be traced back to similar forms in the making found in Apabhraṃśā. Most of the remnants of the synthetic structure of Old Indo-Āryan that Marāṭhī possesses it owes to this form of Apabhraṃśā directly. There is even reason to believe that the Oṡ metre, in which most of the OM. poetry is composed, is derived from a similar metre in Apabhraṃśā literature.<sup>3</sup> The importance of this literature cannot, however, be stressed beyond a certain limit. For as KATRE<sup>4</sup> has pointed out, though with the analysis of Apabhraṃśā we have sufficient material for evaluating the pre-New Indo-Āryan period linguistically, this literature, like the Prākṛit literature, is in a form which has become stylised and separated from the common currents of linguistic expression. In other words, the Apabhraṃśā of literature is as artificial as the literary Prākṛits or classical Sanskrit and divorced of the common expression of the man in the street. This is, however, not the case with the early New

1. *Nāyakaumārī*, Intro. p. ■

2. *Yādava-Kāśīna Marāṭhī* (1942), pp. 50-58.

3. VILANKAR : *Apabhraṃśā and Marāṭhī metres* (*New Indian Antiquary*), Vol. I, No. 4.

4. Intro. to *Yādava-Kāśīna Marāṭhī*, pp. 8-10.

Indo-Aryan literature, as for example early OM., where we find for the first time the actually current *śiṣṭa* expression of NI-A. Thus, though we cannot deny the value of Apabhraṃśa studies as reflecting the linguistic usages current during the pre-NI-A. stage, their importance should not be exaggerated. For even with TAGARE's valuable treatise on the Historical Grammar of Apabhraṃśa (1948), no definite conclusions can be reached as regards its relation with the NI-A. on the one hand and NI-A. on the other. At least in its later period, Apabhraṃśa, Sanskrit, became a vehicle for archaic expression when the living medium was something other than itself. Marāṭhī, on the other hand, with its inherited forms, does not scorn the use of Sanskrit vocables, and the model found in its literary realm is true of the picture we can build of the speakers of that medium. An understanding of the elements of OM. vocabulary would make this point clear. It is because of the free mixture of the inherited vocabulary and the learned borrowings from Sanskrit that the progress of the language still continues uninterrupted. If this had not been the case, Marāṭhī would have become as 'dead' a language as Prakṛits or Apabhraṃśa or even the refined Sanskrit. Marāṭhī, therefore, can be rightly described as a re-oriented form of its immediate predecessor, viz., Apabhraṃśa, with a number of borrowed Sanskritisms which made it a real, living language. It did away with the unnatural pronunciation of Apabhraṃśa and gave rise once again to the bold and natural phoneticism of Indo-Aryan. This linguistic change from Apabhraṃśa to Marāṭhī must have synchronised with the revival of the Vedic religion at the hands of ŚĀṆKARACĀRYA in about 800 A.D.

### § 6. Orthography :

As OM. sprang from an Apabhraṃśa of the Prakṛit current in Mahārāṣṭra approximately during 500-800 A.D., it is but natural that its texts exhibit a peculiar looseness as regards their orthography. The only models that OM. writers had before them were loosely written

Sanskrit texts, while their own language had gone a long way from Sanskrit. Naturally, the result was that they attempted, though unsuccessfully, to bring their texts as near as possible to the norm, viz., Sanskrit, orthographically. In doing so, they could attain neither the rigidity of Sanskrit orthography nor the naturalness of Marāṭhī. In fact, OM. texts are so full of orthographical irregularities that the only rule they seem to follow in this regard is not to follow any rules at all. Distinction, however, has to be made between Inscriptional and Literary Marāṭhī, though some features are common to both. Now as regards Inscriptions, it has to be remembered that their authors were always different from their scribes who were generally uneducated artisans knowing only the art of inscribing either on stones or on copper-plates. Naturally, the number and types of orthographical irregularities were found to be more in inscriptions than in the manuscripts of literary works copied generally by decently educated persons. We give below some of the orthographical peculiarities in OM. Inscriptions:

(1) *a-ē-y* : OM. Inscriptions seem to hesitate in representing these three sounds, coming either medially or finally; viz., *a* (अ) a pure vowel, *ē* (ए) a palatal vowel, and *y* (य) a half-vowel. There are no definite guiding principles for the use of symbols for either of these three sounds and we have the following varied forms:

*a* : *kāṇṭhea* (2) ; *phāṇṭāprati*, *teā*, *dāṇḍānct*, *pujāreā*, *pūjiteā* (3) ; *ghāṇē*, *Dhāḍāḍāleā*, *Dhāmoficiā*, *pahileā*, *soṇḍhāl* (4) ; *cālāveā*, *oḷlānoḥ*, *bhaktimāllē* (5) ; *bhaṅgaleā*, *Sarābhāṅḍeā* (6).

*ē* : *Rāḍie* (3) ; *Rāmācāndradevarāḥ* (5) ; *nēka*, *nēku* (6).

*y* : *karāṇiyālē* (1) ; *phaviyālē*, *Modhivaya*, *Vāsudeva-bhaṭṭavāye* (2) ; *iyē*, *teḥyāprati*, *vikateyāpāḥ*, *haladāiyā* (4) ; *Bakadevandayakē*, *Vīṭhaladevarāyāḥ* (5) ; *karāveyā*, *caṇeyā*, *teyācā*, *bonayā*, *vaḍiliyā*, *vijaiyā*, *Somadēyo* (6).

These examples show that the 'y' form is the most common and 'e' form the least.

(ii) Diphthongs, appearing finally, ■ symbolically represented only in the *Dise - Āgara* plate (Ex. II) thus :

*Jivapai, Tikai, Madhuvai, Risiyapai.*

These ■ all proper nouns, the third one being also written as *Madhuvaya* in the same plate.

(iii) 'Om' is represented both by its special symbol (ॐ) and by the regular alphabet ॐ with an *anusvāra* over it :

ॐ (3, 6) ; similarly, ॐ (4) ; ॐ (2).

(iv) The following sounds ■ to be replaced by others only orthographically :

kp > p : *dasipe* (6).

kh > p : *Kapvasāpā, supa* (6).

q > l : *usla* < *uspa* (6).

ch > ch : *schānahacā, schānē, schitipuricā* (2).

This cannot be said, however, about the change from *ś* and *ṣ* to *s* which is predominantly a phonological change rather than an orthographical one.

(v) The use of nasal symbols is as it generally should be in Marāṭhī. But the following irregularities have to be noted :

ॐ *Cāvaydarājē* (1), after Sanskrit.

ॐ *tannīropīta* < Sk. *tannīropīta* (6).

ॐ *tasminkāle* < Sk. *tasmin kāle* (6).

There is no regularity in writing *anusvāras* over certain letters and we come across such forms as *Caṭgarājē* ■ *karaviyale* (1) written without the *anusvāra* against the grammatical convention.

(vi) Inscriptional OM. usually doubles a consonant when it is preceded by *r* ; e.g.,

*Mārggasira, paṃpṃpṃmāṣpām, Sarovari, surava, suvarṇa* (2) ; *sathuvelsardataraggata* (3) ; *arddhu* (4) ; and *cakravartti* (5).

(vii) OM. Inscriptions are most irregular in distinguishing between the short and long vowels. We find in them quite a number of instances where the short vowel sound is symbolised by a long vowel and *vice versa* ; e.g.,

*Śivā* (2); *śaṣpāṭhā*, *ośūrā*, *Citegrāmī*, *dinhald-iś*, *Dhāmoñciya*, *loṭī*, *visovā*, *sūṅka* (4); *paṇḍitī*, *vāhīla* (5); *adhika*, *tīrtha*, *devaraoṭta*, *padumopajivi*, *surve*, *vācītā*, *Vikrama*, *sampurna*, *svastī*, *Hartharā* (6).

(viii) Another peculiarity of OM. orthography is the use of abbreviated forms for certain words; e.g.,

'*su. gā*.' for *suvarṇa-gadyāṇaka* (2).

'*surva*' for *suvarṇa* (2).

'*ga*' for *gadyāṇaka* (3, 5).

There are about twenty such abbreviations used in OM. inscriptions<sup>1</sup> and almost none in literary OM.

(ix) The *Pyṣṭhamātrā* or a stroke behind the letter to denote the vowel *-e-* or *-o-* is another aure sign in the antiquity of Marāṭhī inscriptions as well as manuscripts. The *Pyṣṭhamātrā*, however, cannot be taken as a *sine qua non* of the antiquity of either an inscription or a manuscript, as has been shown by HARBER<sup>2</sup> after a study of the OM. material from the paleographical point of view. It seems from a closer examination of the inscriptions that the *pyṣṭhamātrā* was a provincial peculiarity with inscriptions whose find-spots are either in Koṅkana or in Marāṭhavāḍā. Most of these inscriptions make use of the *mātrā* in both of its forms, namely, behind and over the letter. (Extracts II, III and IV).

(x) Punctuation is usually denoted in OM. inscriptions either by means of one or two vertical lines (*daṇḍas*) as in Ex. IV, or by two dots (*visargas*) as in Ex. VI, or by both, lines and dots, as in Ex. II. In many instances it is meaningless and even wrong. Numbers denoted either in figures (Ex. III, IV, V), or in both, words and figures (Ex. II). The number of the year in the dating of an inscription is, however, always in figures.

As regards the orthography of the Manuscripts of OM. texts, the following peculiarities have to be noted :

<sup>1</sup> Marāṭhī Saṁśodhana Patrikā, Vol. IV, No. 11, p. 34.

<sup>2</sup> Introduction to *Jānādeva*, Ch. I, p. 39.



(i) Sanskrit words are spelt incorrectly in a number of cases; e.g.,

*avaśu* (*avaśa*), *udharaya* (*uddharāya*), *dharmā-kāra* (*dharmaśākhāra*), *paścāta* (*paśyat*), *mṛtya* (*mṛtyu*), *yeśa* (*yaśa*), *vaśya* (*vaśa*), *śraya* (*śreyas*), *śrughāru* (*śrughāra*), *samyaka* (*samyak*), *ślātāḷa* (*ślātāla*).

(ii) There is no definite system for the use of short and long vowels; naturally, we notice the following variations : *adhika* - *adhika*, *kavapi* - *kavhapi*, *gaṭayuci* - *ci*, *jivavilā* - *jivavilā*, *tū* - *tū*, *diphi* - *diphi*, *mī* - *mī*, *mhaṣitalā* - *mhaṣitalā*.

(iii) Placing of the *anusvāra* also is irregular and there are examples of addition, omission and misplacement of the *anusvāra* which sometimes has a direct bearing on case terminations; e.g.,

(a) Added : *ānavā*, *āmāṭṭā*, *ūsa*, *khurātṭayā*, *nidāna*, *niparvāsa*, *pāsa*, *bhaktiṭṭāchapa*, *lākā*, *sapīvala*.

(b) Omitted : *gāṭhī* (*gāṭhī*), *sāṅgho* (*sāṅgho*).

(c) Misplaced : *nāki* (*nāhī*), *pālā* (*pālā*).

(d) Indefinite : *kāhī* - *kāhī*; *gostāvi* - *gostāvi*; *tāva* - *tāvā*; *Mhāibhapa* - *Mhāibhapa*.

(iv) Some words are written in more than one way; e.g.,

*skaska* - *ekeka* - *ekaika*; *aśa* - *yaśa*; *oḍava* - *voḍava*; *kavapa* - *kavhapa* - *koṇa*; *jarī* - *jarhi* - *jarhāi*; *larī* - *larhi* - *tarhāi*; *dukha* - *duḥkha*; *mhaṇoni* - *mhaṇauni* - *mhaṇaunu* - *mhaṇoniyā* - *mhaṇauniyā*; *Viphala* - *Vipphala*; *śaku* - *saku*; and etc.

(v) Doubling of the dental *t* preceded by *r* : *āritṭai*, *māritāḍa*.

(vi) Doubling of the dental nasal<sup>1</sup> : *vānnara*.

1. This change seems to be optional. For the fem. form *vānnari* does not show doubling of the nasal.

- (vii) Spontaneous doubling of a consonant :  
*nijaddhāma*.
- (viii) Double consonant reduced to a single one :  
*vr̥tāntu* (*vr̥tānta*).
- (ix) Interchange between *kh* and *ṣ* :  
*kh* > *ṣ* : *Kaṇvasāṣā*, *daṣiṇa*.  
■ > *kh* : *ākarkhiti*, *ikhita*, *nirghokha*, *phrūkha*.
- (x) Hesitation between ■ and *y* :  
*avaśva* - *avayava*; *nāśka* - *nāyaka*; *kāi* - *kāya*.
- (xi) Maintaining the distinction between *l* and *ḷ*.
- (xii) Changing *r* (vowel) to *r* (consonant) :  
*śrutghāra*, *śritghāra* (*śṛṅgāra*).

## PHONOLOGY

### § 7. Inventory of Sounds :

OM. possesses the following sounds :

Vowels : *a*, *ā*, *i*, *ī*, *u*, *ū*, *e*, *o*, *ai*, *au*.

Consonants : *k*, *kh*, *g*, *gh*

*c*, *ch*, *ḥ*, *ḥh*

*ḍ*, *ḍh*, *ḍ̣*, *ḍ̣h*

*ṭ*, *ṭh*, *ṭ̣*, *ṭ̣h*, *ṛ*

*t*, *th*, *d*, *ḍh*, *n*

*p*, *ph*, *b*, *ḅh*, *m*

*y*, *r*, *l*, *v*

*ś*, *ṣ*, *s*

*h*, *ḥ*

Thus OM. possesses the vowels *a*, *i* and *u*, both short and long. As regards its diphthongs *ai* and *au*, they are of a recent origin. The GI-A. diphthongs were already lost in the MI-A. stage and they have come down either as ■ and *o*, or as *i* and *u* in OM.; e.g.,

*koḍē* < *kautuka*, *gorē* < *gaura*, *tela* < *taila*, *do* < *dvaṇu*,  
*moḷī* < *mauktika*, *yuvana* < *yauvana*, and *virē* < *vaira*.

At the same time, new diphthongs of recent origin have come into being in OM., as in other NI-A. languages, because of the loss of single intervocalic consonants in MI-A.

which resulted in combining the preceding and the following vowels; e.g.,

ai : taise < tādya, pai < prati, paia < pratijñā,  
baisaṇṇē < upa √ viś.

au : upāneu < upānaḥ, gaulaṇa < gopālini, cautha  
< caturtha.

There are also a few cases of irregular diphthongisation as, for example, *kumbhaipala* < *kumbha-phala*, *paikā* < *paśu* (?), *Paṭnadeva* < *padmadeva*, and *saundara* < *śundara*. Diphthongs are also seen in tatsama words. The vowel *ɾ* of OI-A. and the nasals *ñ* and *ṇ* appear only in the tatsama words. [REDACTED] even there the tendency is to treat these latter as *anusvāras* : e.g., *aiṣṭ* for *aiṣṭura*, and *q̄* for *pañca*.

### § 8. Treatment of the vowel R :

*R* of Sanskrit was represented by *a*, *i*, *u*, *ra*, *ri*, *ru*, and *ṛ* in Pāli, as shown by [REDACTED]. This breaking up of *ṛ* [REDACTED] completed in MI-A., and in NI-A. *ṛ* is represented by *a*, *i*, or *u*. OM. exhibits the [REDACTED] treatments of *ṛ* as e.g.,

*ṛ* > *a* : *kāṇhu* (*kṛṣṇa*), *ghara* (*gṛha*), *tāhāna* (*tṛṣṇā*),  
*dagaḍa* (*dṛṣad*), *pāṭhi* (*prṣṭhi*), *vāva* (*vythā*).

*ṛ* > *i* : *dīṭhi* (*dṛṣṭi*), *dīsaṇṇē* (√ *dṛś*), *bhāi*<sup>2</sup> (*bhṛātṛ*),  
*māhera* (*mātṛ-gṛha*).

*ṛ* > *u* : *bhāu* (*bhṛātṛ*), *māuli* (*mātṛ*).

OM. also exhibits the *ra*, *ri* and [REDACTED] treatments; e.g.,

*ṛ* > *ra* : *anavṛata* (*anāvṛta*), *uraṇṇē* (√ *vr*).

*ṛ* > *ri* : *Riddhaurē* (*Riddhipura*), *Riṣiyapa* (*ṛṣi*-), *śi-  
aghāra* (*śṛṅgāra*), [REDACTED] (*śaḍṛśa*).

*ṛ* > *ru* : *rukharāya* (*vrkṣa*-), *śruṅghāra* (*śṛṅgāra*).

According to BLOCH<sup>3</sup> these variations in the treatment of *ṛ* are found in all I-A. languages and [REDACTED] due not only [REDACTED] phonetic influence, but also to borrowings from the central dialects.

<sup>1</sup> ABORI, Vol. XVI, pp. 182-201.

<sup>2</sup> This is an exceptional form, the usual one being *dhāṇu*.

<sup>3</sup> *La langue marathe*, § 21.

## § 9. Final Vowels :

The final consonants of OI-A. were already lost in MI-A. with the result that all words in MI-A. ended only in vowels. These final vowels in MI-A. were pronounced with very little accent ■ is shown by the literary Apabhraṃśa in which the final *o* of the nom. sg. of masculine nouns ending in *a* becomes *u*, though not regularly. Naturally, in course of time, these weak final vowels were lost in all NI-A. languages, with some exceptions. Marāṭhi followed the general trend and dropped the final vowel; e.g.,

*a* : *gāu* (*grāma*), *tāmbōḷ* (*tāmbūla*), *dīs* (*dīvasa*), *pūt* (*putra*).

*ā* : *jhāp* (*jhampā*), *tāhān* (*trypā*), *paīj* (*pratiṣṭhā*), *bhīk* (*bhīkṣā*), *bhūk* (*bubhukṣā*), *lāj* (*lajjā*), *soṇḍ* (*śuṇḍā*).

*i-i* : *golaṇ* (*gopālinī*), *jīva-rās* (*jīva-rāṣī*), *bāv* (*vāpti*), *val* (*vallī*).

*u-ū* : *paik* (*paśu*).

In practice all these words are written as ending in vowels, though they actually end in consonants. Apart from this series, however, which OM. shares with other NI-A. languages, it possesses quite another where the final vowels of OI-A. and MI-A. are retained, though optionally. Such cases of retention can be considered under the following groups :

1. Nom. sg. of Masc. nouns ending in ■ :  
*ānandu*, *kānu*, *dīsu*, and etc.
2. Nom. sg. of Masc. nouns ending in ■ :  
*Hemādī*.
3. Dat. sg. and pl. in *si* of all ■ :  
*agnīsi*, *kalpatarūsi*, *gāsi*, *gosāvīyāsi*, *bāpuṣīyāsi*,  
*magarāsi*, *Rāmāsi*, *sakhīyāsi*.
4. Pr. ■ pers. pl.  
*aśatāsi*, *nirūpitāsi*, *bolatāsi*, *rovalīsi*.
5. Absolutes in *āni* and *āni* :  
*gheṇīni*, *jāni*, *paratāni*, *mhaṇāni*.

- . Nom. sg. of Masc. nouns ending in *y*, *v* or *h* :

*arunodayo*, *Uddhavadayo*, *kaḥho\**, *Kāṇho\**, *tāvo*, *pāvo*,  
*prabhavo*, *rāo*, *vijayo*.

It can be said that such cases of retention of the final vowel generally indicate the antiquity of any work and are a sure sign ■ the phonetic structure of OM.

## ■ ■. Penultimate Vowels :

The penultimate vowels of OI-A. and MI-A. are either preserved or changed in OM. When preserved, the length ■ the vowel ■ liable to change.

- i. Qualitative preservation :

*adhika* (*adhika*), *anucita* (*anucita*), *āṅgala* (*āṅgāra*),  
*parivara* (*parivāra*), *pāhāra* (*prahāra*), ■  
(*śmaśāna*).

- ii. Qualitative change :

*īkṣita* (*īpaḥ*), *kavatika* (*kautuka*), *grāhika* (*grāha-*  
*ka*), *cāturdaśa* (*cāturdiśa*), *nakṣatra* (*nakṣatra*)<sup>1</sup>,  
*nīṣāṇi* (*nīṣereṇi*), *mīraci* (*marica*), *śīlikā* (*śālākā*).

BLOCH<sup>2</sup> tries to explain these changes as due to the influence of some Gujarātī and Rājasthānī dialects. Considering, however, that the Prakrit grammarians themselves cite such double forms as *haliddā* and *haladdā* (Sk. *hari-drā*), no such explanation seems to be necessary.

In certain cases the penultimate syllable of MI-A. has developed into the final vowel in OM. This can happen when (i) the penultimate was separated from the final vowel by a double consonant, in which case the final MI-A. vowel was lost in OM. Thus, Sk. *lagna* / *lag* > Pk. *lagga* > OM. *lāg*; Sk. *hanta* > Pk. *hattha* > OM. *hāt*.

(ii) the penultimate and the final vowels came into contact because of an early loss of a single Intervocalic consonant, and coalesced in the NI-A. stage; thus, *dorī* (*dorikā*), *bī* (*bīja*), *māṣī* (*maṣpikā*), *moḥi* (*mūṭhikā*).

<sup>1</sup>. A case of palatalisation of the vowel.

<sup>2</sup>. *La langue marathe*, § 42.

## § 11. Pre-penultimate Vowels :

## I. In the Initial Syllable :

The initial syllable in OM. being accented usually does not change qualitatively. Quantitatively, however, it is liable to change, as e.g.,

*a* > *ā* :

(i) In heavy syllable : *āfi* (*adya*), *ātā* (*ataḥ*), *kāpāra* (*karpāra*), *māthā* (*maṭaka*).

(ii) In open syllable : *ākāpa* (*akāla*), *ānga* (*aṅga*), *āṅgulī* (*aṅgulī*), *kāṇṭhā* (*kaṇṭaka-*), *khāṇṇā* (*√khan*).

■ > ■ (rarely) :

*asakē* (*āsāgra* ?), *asiāu* (*āsya*), *paviḥ* (*prāp*), *Lakṣmī* (*lādhā* ?).

As regards *i* and *u*, their treatment in the initial syllable differs from that of *a* in that they are generally short in the polysyllabic words and long in disyllabic words, irrespective of their original nature; e.g.,

(i) Short : *ituka* (*ityat-ka*), *iśānya* (*iśānya*), *akāṭi* (*utkalikā*), *uṇḍā* (*uṣṇa-kāka*), *upānu* (*upānah*).

(ii) Long : *īsu* (*ikṣu*), *cūra* (*ōurna*), *jīḥva* (*jīhā*), *pīta* (*putra*), *bhika* (*bhikṣā*).

This law, however, does not operate regularly and actually we have a number of cases, especially with regard to disyllabic words, where it is vitiated almost regularly. This is due mainly to the loose orthography of OM. texts which makes it impossible to generalise either way. One generalisation, however, is possible and it is this that the original long *i* or *u*, whether in polysyllabic or disyllabic words, is shortened in compounds and in morphological forms; e.g.,

*i* : *khīṭi* (*khīṭa* < *kāṭikā*); *tiyā* and *tiyeta* (*tī* < *tad*, *f*).

*u* : *juārt* (*jā* < *dyāta*); *tujā*, *tujhiyā*, *tumaceti* and etc. (*tū* < *tvam*), *pūjāreṇā* (*pūjā-*).

Here also the orthographical variations come in the way giving us some exceptional cases.

As regards *e* and *o*, they are always long when occurring in the initial syllable of disyllabic words; e.g., *ekā*, *eku*, *ekē*, and *om*; but when this *e* or *o* comes through PI-A. -*aya-* or -*ara-*, it is always short; e.g., *koṇē* (*kṛayaṇa*), *koṇa* (OM. *kavāṇa*), *loṇi* (*navanīta*). Unfortunately, Marāṭhi has no orthographical symbols to distinguish between the short and long *e* and *o*; but even in *koṇa* and *koṇāsi*, its morphological form, the first *o* ■ the lengthened variety of ■ second.

(Exceptions : In spite of this general tendency of preserving the initial vowels, ■ do come across some exceptions; e.g., *iṅgala* (*aṅgāra*), *etha* (*āra*), *givasanē* (✓ *gaves*), *duvara* (*dvīvara*), *suvēla* (*suvela*).

## II. In the Non-initial Syllable :

(i) Shortened to ■ : *anavṛata* (*anāvṛtta*), *uṭhaviṇē* (*utsthāpay*), *gaṇadhīpati* (*gaṇādhīpati*), *deva-yatana* (*devāyatana*), *pāṇivāṭhā* (*pāṇīya-vāṭaka*).

(ii) Preserved :

1. in such ■■ where *ā* is the result of contraction : *kāmāri*\* (*karmakāri*), *cāmāra* (*car-makāra*), *lāṅāra* (*lṛpāgāra*), *dīvāli* (*dīpavali*).
2. ■ some morphemes : *āva* (*taṇva*), a suffix of causative, as in *karāvēyā*, *cālāvēyā*, *bolāvi*, and etc., *āḥu*, an adj. extension, as in *kṛpāḥu*.
3. in -*ā-* which is preceded and succeeded by -*a-* : *tāhāna* (*lṛpā*), *paḥāṇē*, *vaḥāṇē*, and etc.

*i* and *u* : According to BLOCH<sup>1</sup>, non-initial *i* and *u*, both short and long, lose their proper articulation and become confounded with *a*. This is not true, however, with OM. which generally preserves the vowels *i* and *u* occurring in the interior of words; e.g., *āṅguṣṭhā* (*aṅguṣṭhaka*), *joisī* (*jyotiṣi*), *taruṇā* (*taruṇa*), *pratibhāra* (*pratibhāra*), *pākhi-rā* (*pakṣi-rūpa*), *pāṭivā* (*pratipad*), *sāliṇaṇa* (*Sāliṇāhana*). Such double forms as *āṅguṣṭhā-āṅgaṣṭhā* or *joisī-jois* occur,

<sup>1</sup> La langue maraṭhi, § 50.

however, in OM. showing its tendency towards reduction of these two vowels which tendency is clear in the word *Phāganipura* (Sk. < *phālgunipura*) occurring in the Pappaharpura Inscription of 1273 A.D. The tendency with regard to the vowels *e* and *o*.

## § 12. Prakrit Vowels in Contact :

In the Prakrit languages, as a result of the loss of intervocalic single consonants, vowels come into contact without coalescing. But even in MI-A., at times, certain consonants, the most being *y* and *v*, have been inserted as hiatus-tilters. In NI-A. this tendency to break the hiatus is seen to work in three ways : (i) insertion of *y* or *v*, (ii) formation of diphthongs, and (iii) contraction of vowels into a single one.

### I. Insertion of *y* and *v* :

(i) of *y* : *ghāyāḷa* (*ghāta-*), *pāya* (*pāda*), *Mudhuvaḷa* (*madhupālī*), *māndiyāḷ* (*maṇḍalaka*), *māye* (*māṭṭ*), *rāya* (*rājan*) in *Kṛṣṇarāya*, *Rāmudevarāya*, *rukharāya* and etc., *sāye* (*sāha*).

(ii) of *v* : *abhiprāvo* (*abhiprāya*), *uvāva* (*upavā*), *kavāda* (*kapāḷa*), *tāva* (*tāpa*), *divi* (*dipikā*), *nyāvo* (*nyāya*), *pāvo* (*pāda*), *bhaḷḷavāya* (*bhaḷḷapāda*), *Māvala-bhaḷḷa* (*māṭṭalaka-*), *rāva* (*rājan*) in *Kṛṣṇarāva*.

some cases both the treatments hold good ; e.g., *pāya* and *pāva* (Sk. *pāda*), with little semantic difference.

### II. Formation of Diphthongs :

(i) *ai* : *anujñāsamai* (*-saṃsaya*), *aisa* (*etādṛśu*), *kaicā* (*kaścid*), *kaivāra* (*kṛpākara* ?), *kaisa* (*kīdṛśu*), *grāhakai* (*grāhakatā*), *jai* (*yadi*), *laisa* (*tādṛśu*), *pai* (*prati*), *paijā* (*pratijñā*), *paila* (*prati-Pk. illa*), *baisaṅṅē* (*upa-√viś*), *Madhuvai* (*madhupati*), *vai* (*vrihi*).

(ii) *au* : *upānau* (*upānah*), *gauḷaṅṅi* (*gopāḷini*), *cau* (*catur*), *oauka* (*oatugka*), *tāmbatauḷi* (*tāmra-*), *Ridhaurē* (*Riddhipura*), *haṇauṭi* (*hanuvatiḥ*).



There are also some instances of the absence of diphthongisation; e.g., *āikamē* (*abhi* √ *ikṣ*), *āita* (*āyat*), *cāura* (*catur-*), *naī* (*naḍi*). The general tendency of OM. is, however, towards diphthongs as is seen from forms like *karami*, *bolaumi*, *mākaumi*, and etc. which are absolutes and forms like *kālaumi* and *rāḷaumi* which are ablatives of nouns in -a. Diphthongisation is also seen in words like *vijaiyd* and *śaundaru* where, of course, it is irregular.

### III. Contraction of Vowels :

#### (1) When the first vowel is a :

**a + i :** The resultant vowel is generally *i* as in *i* or *hi* (*api*) and *ī* (*jayin*), and rarely *o* as in *thora* (*sthavira*). The resultant diphthongs in words like *paṛja*, *paṛa* and *baṛa* remain as diphthongs in OM.

**a + u :** The resultant vowel is *o* as in *koṇa* (*kaṣṭha punar*). The diphthongs in numerical adjectives like *caturvīṁśati* remain as such in OM.

**a + e > e :** *avheraṇē* (*are* √ *hel*), *samela* (*samaveta*).

**a + o > o :** *upega* (*upayoga*), *vo* (*aho*), *soirā* (*sahodara*).

**a + a :** Here the reduction depends upon the length of the two vowels which can be considered under four different heads :

- i. The first *a* is long : *aḥarā* (*aṣṭādaka*), *āmbā* (*āmra-ka*), *kasta* (*kāyastha*), *ghāṇā* (*ghātana*), *nāman*, *vāṇa* (*vāṇana*).
- ii. The second *a* is long : *agharu* (*agravyāpta*), *uḥālā* (*uṣṇa-kāla*), *udārū* (*uṣmakāra*), *juārī* (*dyūla-kārin*), *vikhāra* (*viṣakāra*).
- iii. Both are long : *upādhye* (*upādhyāya*), *Umāise* (*Umā + āise*), *Kamājāise* (*Kamālā + āisā*), *khāṭārā* (*kṣattāḥkāra*), *grāmādhye* (*grāmopādhyāya*), *pūjārī* (*pūjā-kāra*), *Marhāṣī* (*Mahārāṣṭri*).
- iv. Both are short : *ātisaya*, *āra* (*dāraya*), *ālā* (*ālāya*), *udo* (*udāya*), *kāndā* (*kandaka*), *keṇē* (*kṛayāṇa*), *gela* (*gala* √ *gam*), *tārā* (*tarāṇa*), *pā* (*bala*), *pāḥarā* (*prāghṛāṇa*), *preṭna* (*prayatna*).

*bījē* (vrajana), *bonē* (odana), *bhē* (bhaya), *māpa* (māpaka), *muḍā* (mūlaka), *leṇē* (lepana), *vīsoṇē* (vīṇśopaka), *sāveṇ* (sāvayava), *hoṇē* (bhavati √ *bhū*).

- (2) When the first vowel is *i* or *e* :

*i* + *a* > *e* or *i* in the middle of the word, and *i* at the end of the word :

*e* : *akvea* (*a-vidhava*), *ora* or *vera* (*itara*), *māhera* (*mātygrha*), *sonḍā* (*śikhapṇaka*).

*i* : *diṣa* (*divasa*).

In the final position *i* is the normal resultant as in *daḥī* (*dadhika*), *dī* (*divan*), *pāṇī* (*pāṇīya*), *loṇī* (*navanīla*).

Similarly, *i* + *ā* are also contracted into a final *ī* as in *aṅī* (*aṅgikā*), *ukaṅī* (*utkalikā*), *kāhāṇī* (*kāṭhanikā*), *koṭhī* (*koṭṭhikā*), *khiṭī* (*kṛṭikā*), *oḍī* (*calikā\**), *juṭī* (*yūṭhikā*), *dīṭī* (*dṛṭikā*), *palī* (*palikā*), *māṣī* (*makṣikā*), and etc. This final *ī* is a characteristic vowel of a class of feminine and neuter nouns in OM.

*i* + *u* : In the interior of the word *i* disappears and *u* survives; e.g., *ū* and *ō* (infinitive suffixes) < Sk. *itum*. ■ the final position, however, the reduction is vice versa; e.g., *vāṇī* (Sk. *vāṇīja*, Pk. *vāṇīo*, Ap. *vāṇīu*).

- (3) When the first vowel is *u* or *o* :

*u* + *a* > *o* : *ovaṇē*, *ovī* (*upa* √ *ve*), *koḍē* (*kautuka*), *pophaḷē* (*pūgaphala*), *pora* (*putraka*), *sonē* (*suvarṇa*).

*u* + *ā* > *u* : *caṇḍū* (*kanduka*), *jū* (*dyūta*), *pākhirū* (*pākṣī-rūpa*), *muṇḍī* (Deśī : *muṇḍī*).

Thus it is the timbre of *u* or *o* that determines the resultant vowel.

*u* + *u* > *u* : *bhukaiḷa* (*bubhukṣita*), *bhūka* (*bubhukṣā*).

- (4) Contraction of more than two vowels :

*āra\** (Sk. *ajagara*, Pk. *aaara*) | *ḍā* (Sk. *ḍgata*, pp. of *ā* √ *gam*, Pk. *āaa*).

### 13. Nasalisation of vowels :

1. Generally, when nasals occur in the final position of a word and contraction takes place between the last two vowels the resultant vowel is nasalised; e.g., *ī*, *ē* and *ū*, nom. sg. of neut. nouns (Pk. *āam*, *īam* and *ūam*) ; *pākhirā* and *īkarā* (-*rūpam*) ; *sē* (*śatam*). In the case of words like *pāṇi* (*pāṇiyam*) and *loni* (*nasāṇīyam*), nasalisation is optional because of the preservation of a nasal in the preceding syllable.

2. When nasals occupy an intervocalic position in Prakrit and contraction takes place, we have nasalisation (especially in certain nominal terminations) : e.g.,

*ā* (gen. pl.) < Pk. *āṣam* < Sk. *āśam*.

■ (neut. nom. pl.) < Pk. *āpi*, *āi* < Sk. *āni*.

*ē* (masc. instr. sg.) < Pk. *ēṣam* < Sk. *ēṣa*.

The nasal -*n*- in these inflexions has undergone a special development for an explanation of which reference may be made to BLOCH (L'indo aryen, p. 143), GRIERSON (JRAS., 1921, p. 260), TURNER (JRAS., 1921, pp. 525-526), and KATRE (Formation of Konkani, pp. 34-35).

3. When a single intervocalic -*m*- is spirantised and becomes -*v*-, this nasalisation is transferred to the preceding vowel; e.g., *kōvasā* (*komala-*), *gāva* (*grāma*), *nā* (*nāman*), *Paṇṇadeva* (*padmadeva* > Pk. *padumadeva*), *bhātara* (*bhṛumara*), *viṣavaṇē* (*viśramaya*), *Sāmanta* (*sāmanta*), *śāvaṇā* (*śyāmala*), *sēvatā* (*śimāntaka*), *hīva* (*hīma*), as also in certain endings like *ī* - *ū* - ■ - *ō*, first person sg. and pl. of verbs (Sk. *āmi*, *āmo*).

4. In the interior of a word there are several treatments depending upon the length of the vowel and nature - voiced or unvoiced - of the consonant. In general, when the vowel is lengthened it becomes nasalised (i.e., an *anusvāra*) with the loss of the following nasal when it precedes an unvoiced consonant : e.g., *gāthi* (*granthi*), *govāṇē* (*√gumpha*), *jhāpa* (*jhampā*), *pāca* (*pañca*), *vācāṇē* (*√vañc*). When, however, the following consonant is voiced, the nasal gene-

rally remains ■ nasal : e.g., *āṅga* (aṅga), *āṅgī* (aṅgikā), *āṅguṣṭhā* (aṅguṣṭhaka), *cāṅga* (caṅga), *cāṇḍaṇī* (caṇḍra-), *vāṇchīpā* (√vāñch).

5. Nasalisation also takes place in the case of long vowels followed by certain earlier groups of consonants : e.g., *gāḥsa* (grāsa), *ghāsa* (gucchaka), *dō* (dvaṇ), *pāsa* (pucca), *pā* (prati), *vākuḍa* (vakra-), *vēpālāṇē* (veṣṭi), and *vēcaṇē* (vyay). Here the nasalisation is not regular. In words like *ānthuraṇa* (āsthuraṇa), ■ (ucca) and *bhīntī* (bhittikā), however, it is regular.

6. There ■ some instances of nasalisation which bear no possible explanation; e.g., *kucambailā* (√kuc), *kunḥanē* (kūḥana), *kharāḥā* (kṣāra-), *glivasanē* (√gaveṣ), *ḥāva* (yāvat), *tāva* (tāvat), *dhāva* (√dhāv), *lākuḍa* (laguḍa), *bhāsaḥanē* (√bhās). ■ most of these cases the phenomenon is irregular and optional.

7. Inversely, OM., like other NI-A. languages, possesses some instances of de-nasalisation also; e.g., *bhītare* (abhyn-tara), *bhū* (bhūmi), *lācāvāṇē* (lañcā), *vīsoṇā* (visho-paka), and *sevāṇ* (simānta).

It will be seen from above that a good deal of the nasalisation in OM. is irregular and optional and that there is no distinction between an *anusvāra* and an *anukāsika* so far as orthography is concerned.

#### ■ 14. Labialisation of Vowels :

The presence of a labial sound, vowel or consonant, is enough to labialise the neighbouring vowel, though this happens mostly in the case of a short ■ : *ājhuṣ* (adyata-niṣa), *āpula* (ātman-), *ābuli* (ambā-) *khaṭapada* (ṣaṭ-pada), *guḥaḥ* (√gaḥ), *cūkuli* (cakra-), *jhaḥumbukā* (jvalat-lambuka), *ḥoḥa* (draha), *supavati* (√svap). The ■ ending of the nom. sg. of masc. nouns ending in -ya is also to be noted : e.g., *arupodayo*, *āro* (āraya), *udo* (udaya), and etc.

## § 15. Palatalisation of Vowels :

As in the case of labialisation, here too only a short vowel is generally affected : e.g., *anivāḥapapa* (*aṣṇa-*), *ārisā* (*ādarśa-*), *iṅgala* (*aṅgāra*), *ikṣhila* (*īpat*), *usina* (*varṇam*), *usira* (*utsūra*), *etḥa* (*atra*), *kavaiśka* (*kantuka*), *jḥilamaḥ* (*√jval*), *ṭṭhavaṇḍ* (*stāḥapay*), *paḥila* (*prathama*), *bijē* (*vrajaṇa*), *miraci* (*marica*), *vaḍila* (*vṛddha-*), and *vihiri* (*vivarika*). Forms like *kṣemā* (*kṣamā*), *yetna* (*yatna*) and *yesa* (*yaśas*) indicate orthographical peculiarities and cannot be taken as cases of palatalisation. Similarly, forms like *aṇika* (*anyotika*), *atiś* (*atiśaya*) and *devāḥ* (*devālaya*) are instances of the treatment of the half-vowel *y*.

## § 16. Discolouration ■ Vowels :

As opposed to these two tendencies we have also in OM. a few cases of discolouration of vowels due to the principle of dissimilation : e.g., ■■■■■ (■*niścīnta*), and *paḥiye* (*priti-*).

## § 17. Consonants :

The general evolution of consonants in Indo-Aryan can be said to follow the principle of progressive enfeeblement in the articulation of stops resulting in (i) the loss of final stops, (ii) assimilation in consonant groups, and (iii) sonorisation and finally loss of intervocalic single stops. These threefold developments can be treated in the following four different categories :-

- (a) Final consonants of OI-A. > lost in MI-A. > lost in NI-A.
- (b) Initial consonants of OI-A. > remained in MI-A. > remain in NI-A.
- (c) and (d) Intervocalic stops of OI-A. > sonorised in MI-A. > lost, or if aspirated, remain as - h - in NI-A., by loss of occlusion.

Thus, we arrive at the following table of OM. ■■■■■-n-  
tism.

	Initial or resulting from MI-A. consonant groups or double consonants.				OI-A. intervocalic consonants.	
	unaspir.		aspir.		unaspir.	aspir.
Gutturals	k	g	kh	gh	Zero	h
Palatals <sup>1</sup>	c	j	ch	jh	Zero	s
Cerebrals	t	d	th	dh	ḍ (ḍ) <sup>2</sup>	ḍh
Dentals	t	d	th	dh	Zero	h
Labials	p	b	ph	bh	v	h

The above table deals only with class consonants or  
occlusives. Other consonants will be dealt with in their  
proper places.

### § 13. Initial Single Consonants :

Initial single consonants generally have remained un-  
changed with a few exceptions which are as follows :

k > c (rarely) : *caṇḍū* (*kanduka*).

ch > s : *sāul*, *sūl* (*ohāyū-*), *sāṇḍaṇḍē* (✓ *chrd-  
chard*).

t > o (rarely) : *cīna* (*tintidika*).

t > ḍ : *dādūlepaṇḍū* (*tāta-*).

t > ḍ : *ḍākaṇḍē* (✓ *tyaj*).

th > ch<sup>3</sup> : *sohāna* (*sthāna*), *schiti* (*stithi*).

th > ḥh : *ḥhākaṇḍē* (✓ *sthā*), *ḥheṇḍē* (*sthāpay*).

d > ḍ : *ḍo* (*dava*), *ḍolaṇḍē* (✓ *dul-dol*), *ḍoha* (*draha*),  
*ḍohaḍē* (*dohada*).

n > l : *loni* (*navanīta*).

p > m : *vahila* (*prathama-*).

bh > mh : *mhananē* (✓ *bhan*).

y > j : *javu* (*jvara*), *jāva* (*ydvat*), *Jādava* (*Yādava*),  
*juārī* (*dyūta-*), *jē* (*yad*), *jettha* (*yatru*).

1. These palatals include the dentoalveolar affricates ḍ, ḍh, j and ḥh.

2. For ■ fuller treatment of cerebrals, ■ BLOCH: *La langue  
maratāe*, § 81.

3. ■ is more of ■ orthographical change than ■ phonological one.

v > b : *barva* (*varava*), *bāja* (*vaḥya*), *bāva* (*vāpi*),  
*bāsaṇa* (*vāsa-*), *bijē* (*varajana*), *boḷaṇē*  
 (√ *valk*), *brīda* (*viruda*).

ś > s : *śavira* (*śavira*), *sava* (*śava*), *saḷa* (*śaḷa*),  
*sāvara* (*śarkarā*), *sāye* (*śāka*), *sāye* (*śaṣ*),  
*śira* (*śirpa*).

ṣ > ś : *khafupada* (*śafpada*).

kṣ > kṣ : *khavāṇā* (*kṣāra-*), *khāḍārā* (*kṣattākāra*),  
*khavāṇā* (√ *kṣud-kṣamatti*), *Kheibhaja*  
 (*kṣetribhaja*).

kṣ > s' : *śyālā* (√ *kṣi-kṣimoti*).

jā > j : *jāṇā* (√ *jā*).

### § 19. Aspiration of Occlusives :

In OM. we have cases of both initial and non-initial aspiration, as against Konkani where we have initial aspiration only.

#### 1. Initial :

(a) Through and from MI-A. : *khāḷi* (*kāḷā*, MI-A. *khāḷi*), *khavā* (*kāḷa*), *khavā* (√ *kṛi*, MI-A. *khavā*), *ghara* (*gṛha*), *ghāva* (*grāva*), *jhāḍa* (*jāḍa*, MI-A. *jhāḍa*), *ihāḍa* (*iḍa*), *thānuḷi* (*tanu-*), and *phūla* (*puṣpa*).

(b) Independently of MI-A. : *ghāgarī* (*gargarikā*), *ghāra* (*gṛhāra*, *gṛhārikā*), *ghavā* (√ *gṛha*, MI-A. *ghavā*), *ghavā* (*guccha-ka*), *jhāḍake*, *jhāḍake* and *jhāḍake* (√ *jvaḷ*), *dhāḍa* (*dr̥ḍha*), *bhāḍu* (*bāḍu*).

There are a few instances of initial aspiration in OM. where OI-A. and MI-A. show only a vowel : e.g., *hā* - *hī* - *hē*, rel. prons. (Sk. *etad*), *hāḍa* (Sk. *asthā*, Pk. *aṭṭhā*), *hī* (Sk. *api*, Pk. *ai*).

#### 2. Non-initial :

*aghara* (*agra-*), *ādā* (*ādā*), *cahā* (*catuḥ*), *jetha* (*yatra*), *tetha* (*tatra*), *Dāmodhara* (*dāmodara*), *pāṇi-vaḷhā* (*pāṇi-vaḷhā*), *lāḷhā* (*lāḷa-ka*), *śrīngāra* (*śrīngāra*), *soḍa* (*soḍa*).

## § 20. De-Aspiration :

As against aspiration of stops, we have a few instances of de-aspiration in OM., a phenomenon very common with Konkani<sup>1</sup>. In OM. we have de-aspiration particularly in the non-initial position :

*kastu* (*kāyastha*), *Kumbhaipala* (*kumbha-phala*),  
*khānda* (*skandha*), *khāmba* (*skambha*), *khunṣa*  
 (*kuṣṭha*), *nibaru* (*nirbhara*), *pratiṣṭā* (*pratiṣṭhā*),  
*banda* (*bandha*), *haladūt* (*hala-dhārīta*).

There are also instances of the loss of the aspiration of -h- of MI-A. e.g., *aṭharā*, (*aṭṭhāra*, MI-A. *aṭṭhāraka*). In fact, all OM. forms for numerals from 11 to 18 are examples ■ this type of de-aspiration.

## § 21. OM. Consonant System :

The four stages in the development of OM. consonantism referred to ■ ■ 17 have given rise to the following OM. Consonant System :

*Occlusives*

Gutturals	k	kh	g	gh
Palatals	(See below under Affricates)			
Cerebrals	ṭ	ṭh	ḍ	ḍh
Dentals	t	th	d	dh
Labials	p	ph	b	bh

*Affricates*

Palato-Alveolar	ç	çh	ʃ	ʃh
Dento-Alveolar	č	čh	ʃ	ʃh

*Continuants*

Sibilants	š	ʂ	■
Semi-vowels	y	v	
Liquids	r	l	ṛ
Breathed	h		
Nasals	ṇ	n	m

1. KATRE : *Formation of Konkani*, ■ 80.



## § 22. Gutturals :

The articulation of gutturals in OM. is the same as in OI-A. and MI-A. In Konkani, a dialect of Marāṭhī, however, an *-f-* sound has developed for *-k-* in a particular variety of it.<sup>1</sup>

## § 23. Palatals :

The true palatals of OI-A. do not exist in OM. They were already lost in MI-A., when in the intervocal position singly. The double palatal of MI-A., when intervocal, has survived in NI-A. (e.g., *āji* < MI-A. *ajja* < OI-A. *adya*), but with a sibilant glide, and thus become an affricate of which OM. has two series :

- (i) Palato-alveolar *c* and *ç* before close and half-close vowels like *i* and *e*.
- (ii) dento-alveolar *č* and *č̣* before other vowels.

These generalisations, however, do not act with the precision of scientific laws and naturally we find some exceptions to them in the OM. text published herewith; e.g., *jē* (*yad*), *jetha* (*yatra*), and *jevi* (*yadi*). It is not certain, however, as to whether the affricates in these words were pronounced as dentals = palatals, though in the Marāṭhī of to-day they are dento-alveolars.

## § 24. Cerebrals :

WACKERNAGEL<sup>2</sup> has already discussed at length the process of cerebralisation (*nasik*) in OI-A. BLOCH<sup>3</sup> discusses it with reference to I-A. in general. In OM. it can be considered under the following heads :

1. Preceded by *r* or *ṛ*.
2. Followed by *r*.

<sup>1</sup> KATHE : *Formation of Konkani*, § 83.

<sup>2</sup> For a general discussion of Palatals in Marāṭhī, see BLOCH (*La langue marāṭhī*, § 190).

<sup>3</sup> *Altindische Grammatik*, I, § 142-151.

<sup>4</sup> *L'indo-aryen*, pp. 51-56.

- . (a) Intervocalic dentals.
- (b) Initial dentals.
- 4. Intervocalic and initial **n** and **l**.
- 5. Sporadic.

1. Preceded by **r** or **ṛ** :

- (a) Dental remains : *caurtha* (*caturtha*).
- (b) Cerebralised : *gāṇhī* (*granthī*), *vaḍila* (*vrddha*),  
*vāṭa* (*varīman*), *vāṭanē* (✓ *vrt-*  
*vart*), *vāḍī* (*vrddhi*).

2. Followed by **r** :

- (a) Dental remains : *ātā* (*atāh*), *cāṇḍapī* (*candra-*),  
*tīna* (*trīṇī*), *pūta* (*putra*).
- (b) Cerebralised : *koṭhā* (*kutra*), *ḍo* (*darva*), *ḍoha*  
(*draha*), *Hemāḍī* (*Hemādri*).

3. (a) Intervocalic dentals :

- (i) Dental remains : *bhīntī* (*bhittikā*).
- (ii) Cerebralised : *apāḍa* (*a-praṭī*), *koṭṭā* (*kau-*  
*tuka*), *khāṭārā* (*kpatākāra*),  
*tāṭa* (*tata* ✓ *tan*), *paḍasāl*  
(*praticāyā*), *paṇḍā* (*pravā-*  
*ḍa*), *pāḥāṭa* (*prabhāta*), *rāṭa*  
*raṭa* (*rājavṛttī*), *vaṭovaṭo*  
(*vadati*, redupli.).

(b) Initial dentals :

- (i) Dental remains : *ḍagaḍa* (*ḍṛpaḍ*), *ḍāḍule-*  
*papa* (*lāla-*).
- (ii) Cerebralised : *ḍolaṇḍ* (✓ *dul-dol*), *ḍohaḍā*  
(*dohada*).

■. Intervocalic and Initial **n** and **l** :

- (a) Initially remain unchanged : e.g., *naī* (*nadī*),  
*navhāṭī* (*navā-*), *nāḡavapa* (*nagnāpana*), *nān-*  
*ḍaṇuka* (✓ *nand*), *nāva* (*nāman*), *nīca* (*nītya*),  
*lavakarl* (*laghu-*), *lākaḍa* (*laguḍa*), *lāṭa* (*lajjā*),  
*lēhaṇḍ* (✓ *labh*).

- (b) When intervocal and single, they are cerebralised almost regularly :

-*n* : āṅgaṇa (aṅgaṇa), ṅṅṅ (ṅṅṅ), kākāṅṅ (kākāṅṅ), gaulaṅṅ (gopāliṅṅ), devāṅgaṇā (devāṅgaṇā), Pāṅgaṇa (paṅgaṇa), pāṅṅ (pāṅṅ), loṅṅ (navanīṭa), vāṅga (vāṅga), vīṅga (vīṅga), sālīvaṅga (Sāhīvāṅga).

-*l* : aṅkāra (aṅkāra), aṅṅ (aṅṅ), āṅguṅṅ (āṅguṅṅ), kaṅga (kaṅga), coṅṅ (coṅṅ), jāmṅṅ (jāmṅṅ), dhuṅṅ (dhuṅṅ), moṅṅ (mūṅṅ), rāṅṅ (rājākula), ṅṅṅ (ṅṅṅ), and etc.

6. Sporadic Cerebralisation is also noticed in a few words like ṅṅṅṅ (√ tyaj).

### § 25. Dentals :

The articulation of dentals has not changed except in the cases considered above under Cerebralisation.

### § 26. Labials :

Labials have not changed their articulation and the -*ph*- sound becoming a breathed dento-labial fricative (-*f*-) is a later development not found in OM.

### § 27. Nasals :

OM. has only three nasals having independent existence : ṅ, ṇ and ṁ. The two others, 𑂔 and 𑂕, exist only in combination with their class consonants and are shown in actual orthography by means of an anusvara; e.g., aṅṅṅ, pṅṅṅ, paṅṅṅ and etc.

Initially ṅ, ṇ and ṁ have survived. It is doubtful whether initial ṇ became ṅ, although so shown in Prakrits. Anyway, we have a regular throwback in OM. to -*n*- once more; e.g., naṅṅ (naṅṅ, MI-A. ṅaṅṅ), nāṅṅṅ (√ nṛt-nṛtyaṅṅ, MI-A. ṅaṅṅṅ), nica (niṅṅ, MI-A. ṅica). Medially, OL-A. intervocal -*n*- became -*ṅ*- in MI-A. and remained so in OM.; e.g., kākāṅṅ (kākāṅṅ, MI-A. kākāṅṅ). As opposed to this, MI-A. -*ṅṅ*-, from whatever source, generally becomes 𑂔 in OM.; e.g., vāṅṅṅ (√ varṅ- varṅyati, MI-A.

varṣaśi), but vāṣṭā, pr. part. from the same root. Intervocalic -m- generally becomes -v- in OM.; e.g., gṛāva (grāma), nāva (nāman), and etc.

### § 28. Half-Vowels :

-y- : OI-A. y has not survived in OM. Initially it has become f; e.g., jāva (yāvat), javajika (yugula-), jā (dyūta), faḥ (yadi), and etc. Intervocally it is lost; e.g., atisē (atīśaya), śjē (ślaya), upēga (upayoga), and pretna (prayatna). When ■ combination with other consonants, ■ suffers assimilation, with or without influencing its preceding consonant : śna (anya), nācaṃś (nrtyati), and rāna (aranya).

-v- : OM. preserves, like other NI-A. languages, initial -v- as also MI-A. -vv- < OI-A. -vya-; e.g., dva, term. for optative (Sk. tavya, MI-A. eva). Intervocal single -v- is generally lost : diśa (divasa), sameta (samaveta), sona (savayya), and sohaḥā (śubha-vela). Words having -b- for -v- are taken as loan-words by TURNER.<sup>1</sup> But such instances like barava and baravepaya (vara-), bāja (vakyā), bīrāra (vīrodha-), śjē (vrajana), and baicāṃś (upa √ viś) from OM. go against his theory.

New -y- and -v- sounds have developed in OM., as in some other NI-A. languages, through MI-A. as 'hiatus-tigers,' ■ ■ glides to overcome the hiatus caused by two vowels coming into contact through the loss of an intervocalic consonant in MI-A. (vide § 12, 1).

### § 29. Liquids :

As WACKERNAGEL<sup>2</sup> has shown, the lack of correspondence between ■ liquids r and l of I-E. becomes visible as early ■ in the Vedic dialects of Sanskrit, and the same confusion has to be noticed in OM. also :

OM. l < Sk. r : āṅgala (aṅgāra), pālupaṇś (parvata),  
bhaṭṭi (bhadrā-), volu (drāra).

1. Gujarati Phonology, (JRAS., 1921, p. 517).

2. Altindische Grammatik, I, ■ ■ ff.

OM.  $r < Sk. \dot{r}$  (rarely) :  $kira$  ( $kila$ ).

The articulation of OM.  $r$  is the same as of OI-A.  $r$ . However,  $\dot{r}$  when single and intervocalic, has become  $\dot{r}$  in OM., a change parallel with that of  $-n-$  to  $-ṇ-$ .

### § 80. Sibilants :

The three sibilants of OI-A.,  $\dot{s}$ ,  $\dot{ṣ}$  and  $s$ , were reduced by MI-A. (except Māgadhi) to one sibilant,  $-s-$ . Marāṭhī also does not distinguish them etymologically and reduced all the three to  $-s-$ . Only it becomes  $-ṣ-$  when the following vowel is  $i$  or  $e$ . OM., however, shows an opposite tendency and gives  $-s-$  when  $-ṣ-$  is expected; e.g.,  $atīṣā$  ( $atīśaya$ ),  $tiśāsīti$  ( $trīśāṇita$ ),  $Mārgaśira$  ( $Mārgaśirṣa$ ),  $śāṭaṭa$  ( $śīlā$ ),  $śeḍra$  ( $śayyāgāra$ ),  $seṇḍā$  ( $śikhāṇḍaka$ ),  $sevaṭa$  ( $simā$ ). These instances clearly point towards the formative stage as exhibited by OM.

In the numeral for ten,  $\dot{ṣ}$  is reduced to  $-h-$  as in  $dahā < Sk. daśa$ , while in the numerals for eleven to eighteen it is reduced to zero as in  $aḥarā$ , MI-A.  $aḥhāraha$ .

As regards the treatment in OM. of sibilants in combination with nasals, we have usually the sibilant reduced to an aspirate, producing the group  $hṁ$ , which by metathesis becomes  $mā$  :  $āmāi$ , pl. of  $pera$  pron. ( $aṣmad$ , Pā.  $amāhe$ ). In words like  $ubārd$  ( $uṣma$ ), however, the  $ph$  treatment is to be noticed.<sup>1</sup>

### § 81. The Aspirate :

The breathed consonant  $-h-$  of OI-A. has remained in OM. in the initial position only; e.g.,  $haṣaṭi$  ( $hanu$ ),  $hāpa$  ( $haṭa$ ),  $hiva$  ( $hima$ ). When non-initial, it aspirates the initial consonant and disappears from or remains in its initial position; e.g.,  $dhaku$  ( $baku$ ),  $Mhāibhaja$  ( $Mahindra$ ),  $māḍḍri$  ( $nazhattara$ ),  $hāḍa$  ( $aṭhi$ , MI-A.  $aṭhi$ ).

<sup>1</sup> BLOCK : *Le langage marathe*, § 165.

<sup>2</sup> TURNER : *Gujarati Phonology*, § 55.

## § 32. Initial Consonants :

Initially all stops remain unchanged :

- k* : *karaṇṣ* (√ *kṛ*), *kavaṇṣ* (*kapardaka*), *kavḍa* (*kapāṭa*), *kāhāṇi* (*kathanikā*).
- kh* : *khaṇi* (*khallī*), *khuraṇṣ* (√ *khan*), *kheḍakuṇi* (*kheḍa*).
- g* : *gaḷa* (*gala-ka*), *gājaṇṣ* (√ *garj*), *gāṭhi* (*granthī*), *gābhevana* (*garbhā-*), *gīvasaṇṣ* (√ *gaveṣ*), *gorā* (*gorāpa*).
- gh* : *ghaḍaṇṣ* (√ *ghaṭ*), *ghāṇṣ* (*ghātana*), *ghāyāḷa* (*ghāta-*).
- o* : *oaka* (*oakru*), *oanḍ* (*oanaka*), *oakū* (*oatuḥ*), *oaurā* (*catur*), *oāndaṇi* (*candra-*), *Cāvunḍarāja* (*Cāmunḍarāja*), *oi* (*oiṭ*), *ouci* (*oēcuka*).
- ch* : *chedaṇṣ* (√ *chid*).
- j* : *jaru* (*jvara*), *jaṇaṇṣ* (√ *jval*), *jāi* (*jāti*), *jāmbuḷa* (*jambūla*), *jāla* (*jāta*, √ *jan*), *jiṇṣ* (√ *ji*, or √ *jīu*), *ji* (*jayin*), *jīhka* (*jivhā*), *jovana* (*jemana*).
- jh* : *jhaḍajhaḍauni*, *jhaḍati* (*jhaṭīti*), *jhāpa* (*jhampā*).
- t* : *tāva* (*tāvat*), *tāṭa* (*tata*, pp. of √ *tan*), *tātaḷa* (*tapta-*), *tāmbatauli* (*tāmra-*), *tāmbola* (*tāmbūla*), *tāvo* (*tāpa*), *tāhāna* (*tyāṇā*), *tīna* (*trīṇi*), *tuṇaṇṣ* (√ *truṣ*), *tē* (*tad*), *tela* (*taila*).
- th* :
- ḍ* : *dagaḍa* (*dyad*), *dahī* (*dadhika*), *dāo* (*dāya*, √ *dā*), *dākhavīṇṣ* (*darśay*), *dāṇḍḍ* (*daṇḍaka*), *dāma* (*dramma*), *dīṭhi* (*dyṣṭi*), *dī* (*divan*), *dūḍha* (*duḡdha*), *deṇṣ* (√ *dā*).
- dh* : *dhaḍa* (*dhaṭa*), *dharavṇṣ* (√ *dhr*), *dhāka* (*dhrāka*), *dhāḍaṇṣ* (√ *dhrḍ*), *dhāva* (*dhāvuna*), *dhuṇi* (*dhrūti*).
- : *paḍaṇṣ* (√ *pat*), *paḍasāi* (*pratichāyā*), *paḍhaṇṣ* (√ *paṭh*), *paḍhiyāo* (*priti-*), *paraṇa* (*pārśva*), *pasāo* (*prāsāda*), *pahīlu* (*prathamā*), *pahuḍu* (*pra-supta*), *pāiku* (*padika*), *pāca* (*pañca*), *pājeḷaṇṣ* (*pra-√jval*), *pāṇivaṇḍḍ* (*pāṇiya-*), *pānhāvo* (*pra-snava*), *pāvo* (*pāda*), *puṇa* (*punar*).

ph : *phala* (*phala*), *Phāgenipura* (*Phāḡgenīpura*), *phulkaṇṇē* ( $\sqrt{\text{phul}}$ ), *phulane* ( $\sqrt{\text{phul}}$ ).

b : *bāndhanē* ( $\sqrt{\text{bandh}}$ ), *bāhīrī* (*bāhīr*), *bāḷī* (*bāḷikā*), *buḍka*, *buḍhna* (*buddhna*), *baḷa* (*baḷavarḍa*), *baḍī* (*baḍarī*).

bh : *bhaṅgaṇṇē* ( $\sqrt{\text{bhāṅ}}$ ), *Bhaṭabāsa* (*bhaṭṭa*-), *bhaṅgaṇṇē* ( $\sqrt{\text{bhaṅ}}$ ), *bharaṇasā* (*bhara*-), *bhaḷī* (*bhaḍra*-), *bhāvāra* (*bhramara*), *bhāṅ* (*bhāṅṭī*), *bhāḷī* (*bharaḷī*), *bhāḷa* (*bhāḷpā*), *bhūḷī* (*bhūḷī*), *bhā* (*bhaya*).

As regards OI-A. cerebrals, KATKE's remark about Koṭkapi that they are more of MI-A. origin rather than of OI-A. applies to OM. as well.

#### Nasals

Initially, *n* and *m* remain unchanged. As regards the change from MI-A. *ṇ* to *n* see § 27.

n : *nai* (*nadī*), *navhāḷī* (*nava*-), *nā* (*nāman*), *nāgavara* (*nagva*-), *nāndayuka* ( $\sqrt{\text{nand}}$ ), *nāva* (*nāman*), *nāva* (*nau*), *nica* (*nītya*), *nībaru* (*nīrbhara*), *nīrhā* (*nītarām*), *naṇṇē* ( $\sqrt{\text{nā}}$ ).

m : *magara* (*makara*), *maḍka* (*maṭṭa*), *Marhāḷī* (*Mahārāṭrī*), *maḷpeta* (*madhu*-), *maḷḷī* (*māṭī*), *māḷī* (*makṣikā*), *maḷī* (*māḷikā*).

y, v, r, l :

Initially *y* is changed to *j*; *v*, *r*, *l* remain unchanged.

y > j : *jarī* (*yarhī*), *jāva* (*yāvat*), *jāṇṇē* ( $\sqrt{\text{yā}}$ ), *Jādava* (*Yādava*), *jul* (*yūḷḷikā*), *jē* (*yad*), *jetha* (*yatra*).

r : *rāḷa* (*rāḷakula*), *rāo* (*rājan*), *rākhonḍī* (*rakṣā*-), *rāṭī* (*rāṭrī*).

l : *lavakarī* (*laghu*-), *lākuḍa* (*laguḍa*), *lāgaṇṇē* ( $\sqrt{\text{lag}}$ ), *lāja* (*lajjā*), *lāhaṇṇē* ( $\sqrt{\text{ladh}}$ ), *lā* (*lāḷā*), *leṇṇē* (*lepana*).

v : *vaṇṇē* ( $\sqrt{\text{vra}}$ ), *vachākaravṇī* (*vata*-), *vaḍila* (*vṛddha*-), *vākuḍa* (*vakra*-), *vāja* (*varīman*), *vāṇa* (*vāyana*), *vikhāru* (*viṣa*-).

#### Sibilants and Aspirates

OI-A. *ś* and *ṣ* become *s*; *ṣ* remains unchanged. Before and after *i* and *u* MI-A. *ś* sometimes becomes *ṣ* in OM.

ś : śaka (śāka), śata (śāta), śayana (śayana), Śaraṇu-  
nāka (śaraṇa-), śava (śava), śaṭṭe (śaṭṭe), śākara  
(śārkarā), śāye (śāka), Śāla (Śāla), śālivāṇa (śālivā-  
hana), Śāvaṭṭipura (śvāmala-), śāsuravāsa (śvasura-),  
śāsa (śīrṣa), śuḍḍā (śāṭṭa), śusara (śiśumāra), śeṭṭhā  
(śayyā-), seṇḍā (śikhaṇḍaka), sonḍa (śuṇḍā), sohaṭṭa  
(śubha-).

ṣ : sā (saṣ).

■ : sārīkka (sārīka), Sāvata (sāmanṭa), soirā (sahodara),  
sonavai (suvarṇa-).

The Aspirate *h* also remains :

h : haṇṇuṭṭi (haṇṇu-), hāṭṭarā (hā √ ṭṭ), hāṭṭa (haṭṭa),  
hāṭṭa (hastā), hāṭṭisāhāṇī (hastin-), Hemāḍi  
(Hemādri).

### § 33. Final Consonants :

The consonant endings of words in OI-A. were already reduced to vowel endings in MI-A. OM. also reduces the final consonants to zero and thus has words ending in vowels only; e.g., caṇṇā (catuṣ), ci (cit), jāva (yāvat), tetisa (trayastrinśat), paḍaṇṇavi (paḍaṇṇavid). The *u* or *o* ■ of masculine nouns is a typical instance of the loss of final visarga or *-s* : tāvo (tāpaṣ), divo (divasaṣ), nāku (nāyakaṣ), pāvo (pādaṣ), and etc.

### § 34. Intervocalic Consonants :

Intervocalic *k, g, c, ṣ, t, d* are lost :

-k- : āṇṇuṭṭhā (āṇṇuṭṭha-ka), ukaṭṭi (ukalika), juṭṭarī  
(dyūṭakāra), juṭṭi (yūṭhikā), rāṇṇa (rājakula).

-g- : jāvaṇṇa (yugula), māṇṇa (māṇṇa), seṭṭhā (śayyā-  
gāra).

-c- :

-j- : pāyāṭṭaka (pāyāṭṭaka), rāya, rāva (rājan).

-t- : ghāṇṇā (ghāṇṇa), cāṇṇā (catur-), jā (dyūṭa), paṇṇa  
(pratijñā).

-d- : āṇṇā (āṇṇa-), Unhakaḍḍa (uṣṇodaka-), kāṇṇa-  
kaṭṭi (-kaḍḍi), nāṇṇa (nāṇṇa), paṇṇa (prasāda), pāṇṇa



(*padika*), *pāula* (*pāda-*), *odana-*, *bori* (*badarī*), *soirā* (*sahodara*).

The Aspirates *kā*, *gh*, *tā*, *dā*, *pā*, *bā* lost their occlusion and became *-ā* in MI-A. which converged with Ol-A. *-ā* in NI-A. Examples from OM. are as follows :

- kā* : *kāhāṣē* (✓ *kāka*).
- gh* : *kāḥu*, by metathesis (*laghu*).
- tā* : *kāhāṣi* (*kathavikā*).
- dā* : *maḥuṣa* (*madhu-*).
- pā* :
- bā* : *kāhāṣē* (✓ *labh*), *sohāḥā* (*śubhahā*).

*-ṭ-*, *-ṇ-*, *-ṁ-*.

The history of intervocalic nasals *-ṭ-* and *-ṇ-* depended on their position in the word.

(1) Medially, both appear as MI-A. *-ṇ-* which remains in OM.

- ṇ-* : *āstharāṇa* (*āstharāṇa*), *udharāṇa* (*uddharāṇa*), *māhāṇa* (✓ *bhāṇ*), *Siāghāṇa* (*śimha-gaṇa*).
- ṇ-* : *āṅgaṇa* (*aṅgaṇa*), *uṇṣē* (*ina*), *gaulāṇi* (*gopālīni*), *pāṇi* (*pāṇiya*), *loni* (*naṇṇāṇi*), *vīṇa* (*vīṇā*), *sāli-rāṇa* (*śālīvāḥana*).

(2) In inflexional suffixes *ṇ* and *ṇ* became MI-A. *anuvāra*, or *ṇ* nasalisation of the surrounding vowels took place. In OM. we have

- nom. pl. neut. *-ṣē* < *-ikāni* : *jāmbūṣē* (*jambūlikāni*).
- inst. sg. masc. *-ṣē* < Ap. *ṇ* < Sk. *akena* : *devē* (*devakena*).
- gen. pl. masc. *-ṣē* < *ānām* : *daityē* (*daityakānām*).

The history of intervocalic *-ṁ-* also depended upon its position in the word.

(1) In the body of a word it becomes *-v-*, nasalising or not nasalising the preceding vowel and itself losing the nasalisation; e.g., *kōvasā* (*komala-*), *kāṇṇadāvē* (*-dāman*), *gāva* (*grāma*), *Cāṇṇadārāja* (*Cāṇṇadārāja*), *nāva* (*nāman*), *dhāvara* (*dharama*).

(2) In inflexional suffixes *-ṁ-* becomes an *anuvāra* or nasalises the surrounding vowels; e.g.,

1st person sg. : -ī < āī < -āmi : namaskārī (namaskaromi).

1st person pl. : -ō < -āmo < āmaḥ : aśō (amaḥ).

### Half-Vowels

(1) Intervocalic -y- was lost : atisā (atīśaya), avaya (avayava), ālē (ālaya), upaga (upayoga), nāka (nāyaka), padasā (pratichāyā), preṭa (prayatna), dhāujā (dhrātṛjāyā). MI-A. -y- used as a hiatus-tilger remains : ghāyāja (ghāta-), Madhuvaya (madhupati), rāya (rājan), and etc. With the loss of OI-A. or MI-A. -y-, an intervocal -v- has developed in OM.; e.g., abhiprāvo (abhiprāya), nyāvo (nyāya), rāva (rājan), sāvī (chāyā-).

(2) Intervocalic -v- either remains : pāyera (pādara), pālavī (pallavikā), or is lost : dīsa (divasa), sameta (samavela), sona (suvarṇa-).

### -r- and -l-

Intervocalic -r- remains (except in words like āgala < aṅgāra, where it becomes -l-); -l- becomes -r-.

-r- : uparī (uparikā), gorā (gorīpa), faru (fvara), dūara (dūvara), and etc.

-l- : colī (colikā), dhūlī (dhālī), līā (līā).

OM., however, shows preference for l against NM. which has r.

### Sibilants

-ś-, -ṣ- and -s- of OI-A. became -s- in MI-A. except Māgadhī and remain as -s- in OM. Even when in contact with palatal vowels i and e, they may or may not become -ś-.

-ś- : atisā (atīśaya), āisā (ādarśa-), kaśasa (kalaśa), masana (maśāna), viśovā (vinśhopaka), sāsura (śvaśura), sūśara (śiśumāra).

-ṣ- : givasanē (√ gaves), bāsata (viṣa-), mīsa (miṣa), rusanē (√ ruṣ).

-s- : ghāsa (grāsa), dūara (dūī-sara).

### -h-

Intervocalic -h- of OI-A. converges with MI-A. -h- coming from aspirated stops. In OM. it is either lost or thrown back to the initial syllable.

- (i) Lost : *aṭharē* (*aṭṭhāraṣa*, MI-A. *aṭṭhāraṣa*), *dhā* (*dhaka*), *bāja* (*baṣyā*), *soirā* (*sahodara*).  
 (ii) Thrown back : *āḍ* (*eaṣā*, MI-A. *aḥa*).

### § 35. Consonants in Contact :

The process of assimilation of two or more consonants coming together was already completed by the time of Aśoka's Inscriptions and double consonants thus became a regular feature of the MI-A. languages. These double consonants remained unchanged until sometime between HEMACANDEA and OM. texts in which latter they have been simplified with compensatory lengthening of the preceding vowel, with certain exceptions. The consonants in contact may be divided into a number of groups as follows :

#### 1. Stop + Stop :

- (a) Homorganic : *uḍḍaṣṣe* (*uḍḍiṣṣate*), *ataṭṭaṣṣe* (*ut* √ *taṭ*), *dāma* (*dramma*), *pālavi* (*pollava-*), *pūḍ* (Tamil *pillai*), *poṭa* (Deśi *poṭṭa*), *rāṅṅavaṣṣi* (*raṅga-vallikā*), *lāja* (*laṣṣā*), *vaṣṣu* (*valli*), *hāṭa* (*haṭṭa*).  
 (b) Heterorganic : Here the first stop is assimilated to the second; e.g., *uḷḷai* (*utkalikā*), *uḡḡaḍḍaṣṣe* (*ut* √ *ghaṭ*), *upaṣṣaṣṣe* (*ut* √ *pat*), *ghḥḥa* (*gucca*), *dīpaḷā* (*dīpta-*), *dūḍḍa* (*duḡḍḍa*), *puṣṣaṣṣe* (√ *pyech*), *pūṣa* (*pucca*), *bhaṣṣaṣṣe* (*bhagna*), *mogaṣṣu* (*mudgara*), *maṭṭi* (*mauktika*), *lāḍḍaṣṣe* (*labḍa*), *sāṭa* (*sapṭa*).

#### 2. Groups with nasals :

- (a) Stop + Nasal : *āpapa* (*āṭman*),<sup>1</sup> *nāḡaṣṣaṣṣa* (*nagmā-pama*), *Paṭṭadava* (*padma-deva*), *bundha* (*budhna*).  
 (b) Nasal + Stop : *kāṭṭaṣṣa* (*kaṭkaṣa*), *kaṣṣṭā* (*kaṣṣṭha-*), *gāṭṭa* (*grantha*), *cāṅga* (*caṅga*), *jāḷpa* (*jhaṃpā*), *dāṇḍā* (*daṇḍaka*), *rāṅka* (*raṅka*), *rāṅḍa* (*raṅḍa*), *vāṣṭa* (*vaṣṭa*), *siṃpaṣṣe* (√ *siṅc*).

<sup>1</sup> Here we have insertion or abbreviation of *p* in the group *-ātm-*.

(c) Nasal + Nasal : Double nasals -*ṇṇ-* and -*m̐m̐-* are simplified with compensatory lengthening of the preceding vowel and the resulting nasal is always dental.

-*ṇṇ-* : āṇa (anya, MI-A. aṇṇa), kāṇa (kaṇṇa, MI-A. kaṇṇa), rāṇa (araṇṇa, MI-A. raṇṇa), vāṇaṇṇā (√ varṇ, MI-A. vaṇṇa), soṇa (suvaṇṇa, MI-A. suvaṇṇa). Examples like doṇi (Pk. doṇi) are to be treated as exceptions.

-*m̐m̐-* :

Double -*m̐m̐-* is simplified in the same manner; e.g., kām̐a (karman).

When the nasals are heterogeneous, the first is assimilated to the second :

-*m̐n-* > MI-A. -*m̐n-* converging with OI-A. -*m̐-*.

-*n̐m̐-* > MI-A. -*m̐m̐-* converging with OI-A. -*m̐m̐-*.

The groups Nasal + Semivowel and Nasal + Sibilant are treated under relevant groups below.

### 3. Groups with *y*, *r*, *l* and *m̐*.

With *y* :

(i) In the group stop + *y* where ■ stops are gutturals, palatals, cerebrals and labials, the *y* is assimilated; e.g., cakaviṇṇā (√ cyu), jogā (yogya), bhīlara (abhyan-tara).

(ii) When the stops are dentals they are assimilated first and then *m̐* stops they assimilate *y*; e.g., āṇi (adya), āḍhūl (adyatanīya), jūāri (dyūla-), vica (nitya), sāca (satya).

(iii) In the group nasal + *y*, the *y* is assimilated; e.g., āṇā (anyat-), māna (manya), rāna (araṇṇa).

(iv) In the groups *l*, *v* or sibilant + *y*, the *y* is assimilated :

(a) *ly* : kkeḍakuṭṭi (-kulyā), saṭṭi (śalya).

(b) *vy* : aghava (agravyāpta), Bhaṭṭabāsa (-vyāsa), vecaṇṇā (√ vyay).

(c) Sibilant + *y* : karisa (karopi, √ kr), disaṇṇā (dṛṣyats), pākāṇṇā (paśyati).

(v) In the groups *ry* and *ky*, we have opposite treatments :

*ry* > *rr* > *ll* : *pālaṣaṣe* (*parpasta*).<sup>1</sup>

*ky* > *yy* > *jj* : *bāja* (*vakya*).

With *r* :

Whether *r* is the first element or the second one, in all groups containing *r* the *r* is assimilated :

(a) *r* as first element : *uḥka* (*ūrahva*), *kavaḍā* (*kapar-daka*), *kēpurakeḥl* (*karpāra-*), *pājaṣe* (*√ garj*), *pāḥhevaṇa* (*garbha-*), *nigaṇe* (*nir √ gam*), *bāika* (*bhāryā-*), *vāja* (*varīman*), *vānaṣe* (*√ varṇ*), *volu* (*dvāra*).

(b) *r* as second : *aghaṇa* (*agra-*), *keṇē* (*kra-yaṇa*), *dhāka* (*dhāraka*), *dhāḍaṣe* (*√ dhrāḍ*), *paḍasai* (*prati-*), *paḍhiyāo* (*prīti-*), *pasāya* (*prasāda*), *pāhāta* (*prabhāta*), *pāhāra* (*prahara*), *pāhunaḥcāra* (*prāghuṇaka-*), *pūta* (*putra*), *pai* (*prati*), *paija* (*pratiṣṭhā*), *ḍijē* (*vrajaṇa*), *bhāvara* (*bhramara*), *bhavaṭi* (*bhūrū*), *vaṭi* (*virikī*), *vakhaṣe* (*vakra-*), *Hemāḍi* (*Hemādri*).

In the group *mr*, the voiced stop *b* developed between *m* and *r*, so that the resulting group became *mbr* > *mḍ* and converged with OI-A. *mḍ* : *āmbā* (*āmra-*), *tāmbatauli* (*tāmra-*).

With *l* :

In all groups of *l* except those with *y*, *v* and *k*, *l* is assimilated. Where *l* is grouped with *y*, *v* or *k*, the latter is assimilated; e.g.,

1. *Amāṇadeta* (*amlāna-*), *komḍulē* (*√ klam*), *Phāganipura* (*Phālganipura*).

2. *bolapē* (*√ valk*).

With *v* :

Stop + *v* : *v* is assimilated : *uḥja* (*ujjvala*), *jaru* (*vara*), *jalapē* (*√ jval*), *tā* (*tvam*), *dārevaḥā* (*dvāra-*), *dō* (*dvi-*).

1. We have also the *y* treatment in O.M.; e.g., *ḍijā* (*ḍrya-*) grand-father, *kāja* (*kārya*) act or deed.

In certain groups, however, the stops are assimilated and the resultant *v* is labialised : *ubha* (*ūrdhva*), *jibha* (*jivhā*).

With Sibilants :

(a) Sibilant + Stop becomes double aspirated stop in MI-A. and this aspiration is either retained or lost in OM.

1. Aspiration retained : *aṭṭharā* (*aṭṭhāsa*), *āṅguṭṭhā* (*āṅguṭṭhaka*), *āṭṭharinē* (*āṭṭhāpay*), *āṭṭhika* (*astika*), *āṭṭhurapa* (*āsturapa*), *kothimbṭṭi* (*kustumbārikā*), *kḥāṇḍa* (*skandha*), *kḥāmba* (*skambha*), *diṭṭhi* (*dr̥ṣṭi*), *pāṭṭhi* (*pr̥ṣṭi*), *māṭṭhā* (*mastaka*).

2. Aspiration lost : *kaṭṭhā* (*kaṣṭha*), *kaṭṭha* (*kaścid*), *cauka* (*catupka*), *Maṭṭhāṭṭhi* (*Mahārāṣṭri*), *veṭṭāṇṇē* (*√ veṭ*), *hāṭṭha* (*hasta*).

(b) Stop + Sibilant :

*ks* > *kkh* : *khāpārā* (*kṣattākāra*), *Kheiddhapa* (*kṣei-rin-*), *pākhāṭṭhi* (*prakhāṭṭhi*), *pākhirā* (*pakhir-*).

*ts* > *och* : *Vachāharapi* (*vatsa*), *samvachara* (*samvatsara*).

(c) Sibilant + Nasal :

*śm* > *s* : *masana* (*śmaśāna*).

*ṣṇ* > *n* : *unhālā* (*uṣṇa-*), *tāhāna* (*tṛṣṇā*).

■ > *s* : *gosāvī* (*gosvāmin*).

*sm* > *mḥ* : *dmḥi* (*usmad*).

*ṣm* > *mḥ* > *b* : *ubārā* (*uṣma-*).

*sn* > *nḥ* : *pānhāvo* (*prasnava*).

*ṣṇ* > *nḥ* > *tṭh* : *Vijhādeva* (*Vijṇu-*).

*sn* > *nḥ* : *nḥāṇṇē* (*√ snā*).

(d) Sibilant + *y*, *r*, *v* : *y*, *r*, *v* are assimilated.

Sib. + *y* : *disayṇē* (*dr̥śyale*), *pāhāṇṇē* (*paśyati*).

Sib. + *r* : *nīsāṇī* (*nir̥śreṇī*), *visambayṇē* (*vi √ śram*).

Sib. + *v* : *sāsuvāsa* (*śvaśura-*).

### § 36. General Phonological Changes :

1. *Anaptyxis* : The insertion of a light vowel (svara-bhakti) to break a group of consonants is common in MI-A. and has come down to the NI-A. stage. The following are some examples from OML : *ārata* (ārta), *ārīṣā* (ādarśa-), *ārṣa* (ārṣa), *uṣinī* (uṣanam), *niravaṇuka* (nirvahaṇa), *paruśa* (pārśva), *Sāraṅgapaṇḍita* (Sāraṅga-).

2. *Prothesis* : The prothesis of *y* and *v* is common in OM. and we have instances like :

*y* : *tyeja* (tēja), *parhavī* (itara-), *yakdyakī* (ake-), *yenē* (ā √ i), *yaisa* (etādyā).

*v* : *vāṇī* (vāna-), *vo* (aho), *vohu* (ārdra), *vovī* (upa √ ve), *samṣasārika* (saṁsāra-).

3. *Insertion of Plosives* : When a group nasal + liquid occurs in OL-A., sometimes a voiced plosive of the        class as the nasal is inserted between the nasal and the liquid; e.g., OL-A. *mr* > *mbr* > *mḃ*. For examples from OM. see § 35.

4. *Metathesis* : *avagha* (agravyāpta), *Unhakadeva* (uppa-), *khunṭa* (kunṭa), *ḍoha* (hrada > draha), *kaḥī* (laghu). The case of initial aspiration (e.g., *khūḥ* < *khikā*, *ghḍea* < *grāsa*) may come under metathesis.

5. *Loss of Vowel* :

(a) Initial : *bhītara* (abhyantara), *rāna* (araṇya),       ra, *vari* (upari), *vākhārī* (upas-kāra-), *ho* (aho).

(b) Medial : *avatraṇa* (avataraṇa), *avyeva* (avayava), *pāryātaka* (pārījātaka), *brida* (vitruda).

## MORPHOLOGY

### § 37. Morphology : Some General Trends :

For the general development of Indo-Aryan morphology, reference may be made to BLOCH's *L'Indo-aryen*, pp. 99-300. The process of simplification consisting of, for example, the loss of the dual number, the supplanting of the

dative by the genitive, the elimination of the middle voice, the reduction of the number of tenses and moods, and standardisation of the different classes of verbs, witnessed in the MI-A. stage of the Indo-Aryan, continued in the NI-A. stage and worked an absolutely new change from synthesis to analysis. This process of simplification is in reality a reducing and regularising process, as KATRE<sup>1</sup> calls it, and is seen both in the noun and verb-inflection.

### § 38. Noun-endings in OM. :

Considering the treatment of the final vowels in OM., its nouns will be seen ending in :

- a : *dāsa* (m.), *māya* (f.), *māhara* (n.).
- ā : *kāndā* (m.), *vayasā* (f.).
- ī or ī : *gosāvi* (m.), *ghāgarī* (f.), *lonī* (n.).
- u, -ā or -ā : *bhāu* (m.), *tārā* (n.).
- ē : *konē* (n.).
- ai : *Ṣvaṇai* (m.), *sonavai* (f.).
- o : *ḍo* (m.).

As a result of the loss of the original short finals of MI-A., the nouns given above as ending in -a may have been ending in consonants, especially in the case of the fem. and neut. nouns the nominative sing. forms of which do not receive the termination -u. But nothing definite can be said on this point.

### § 39. Gender :

The distinction of the three genders found in OI-A. and MI-A. is maintained in OM. in the other NI-A. languages. As 'LOHMANN' has pointed out, in Indo-European the idea of sex is secondary whereas the idea of animate: inanimate is primary, and therefore in I-E. there is a connection between the grammatical gender and the natural or conventional sex of the thing de-

1. *Formation of Konkani*, § 191.

2. *Genus and Sexus* (Göttingen, 1932).



noted. In OI-A., however, it is vice versa, as it does not recognise the distinction between animate and inanimate genus, but connects gender with sex.

Now while the distinction of the three genders has been preserved in all the stages of Indo-Aryan, the gender of individual nouns has not always been kept intact. As KATRE<sup>1</sup> observes, the beginnings of a certain normalization are already seen in the declension of the Fem. -ī and -ā and the corresponding Masc. nouns in the Nom.-Acc. plural forms; e.g., *aggī* and *sāhū* by the side of other forms such as *maī*, *devī*, *dheṇū* and *vahū* in MI-A. This tendency of reducing the Masc. nouns of OI-A. ending in -ī or -ā to Fem. in NI-A. is seen in many instances; e.g.,

Sk. *agnih* > MI-A. *aggi* > NI-A. *āgi*, *āga* (fem.).

Here are some instances of change of gender in OM.

OM.	Sanskrit
<i>cucī</i> (f.)	<i>cūcukam</i> (n.)
<i>janma</i> (m.)	<i>janman</i> (n.)
<i>popphaṭī</i> (f.)	<i>pāga-phalam</i> (n.)
<i>mākhā</i> (m.)	<i>mastakaḥ</i> , <i>mastakam</i> (m. or n.)
<i>vayasā</i> (f.)	<i>vayas</i> (n.)
<i>viṣṭhā</i> (m.)	<i>viṣṭhā</i> (f.)
<i>vela</i> (m. or f.)	<i>velā</i> (f.)
<i>vai</i> (f.)	<i>vrikhī</i> (m.)

OM. nouns have certain characteristic endings connected with different genders :

-a : With masc., fem. and neut.

(a) Masc. : *upega*, *kāna*, *kāmba*, *nyāva*, *bolā*, *hāta*.

(b) Fem. : *pāṭha*, *javāṭika*, *nāgavāṭa*, *nāndavāṭa*,  
*bāila*, *bāṭa*, *bāṭa*, *bhika*, *bhika*, *lāṭa*, *vāṭa*,  
*sākhara*.

(c) Neut. : *ghara*, *dukha*, *nāva*, *mana*, *māhera*, *rāna*,  
*lākhāṭa*, *sisā*, *sejāra*.

<sup>1</sup> Formation of *Koṭhkaṭ*, § 194.

-ā : With masc. and fem.

(a) Masc. : *kāndā, guṇalā, ghāṇā, cārā, pākuvā, ḍolā, dāṇḍā, dāravāṣṭhā, māṭā, māthā, muṣṭā, lekḥā, hākārā.*

(b) Fem. : *thā, Bātsā, bhikṣā, mahimā, līṭā, vayasā, vācā, Sādhā.*

-ī, -ī : With masc., fem. and neut. (rarely).

(a) Masc. : *gosāvī, juḍvī, dī, pujāvī, māpahāvī, rogī, rogī, hāthī-edhāpī.*

(b) Fem. : *āvaḍī, ukaḷī, kīḍaḍī, ghāgarī, cavi, cucī, Janī, ḍoi, dīḥī, navhāḷī, pophāḷī, bhūī, māulī, mungī, rāṭī, lekī.*

(c) Neut. : *pāpī, loṇī.*

-ū, -ū : With masc. and neut.

(a) Masc. : *guru, taru, bhātu, lāḍu.*

(b) Neut. : *tārū, pākhirū, lekārū.*

-ē : With neut. only.

(a) Neut. : *dāvē, bijē, bolayē, rūpaḍē, loṇē, suttāle.*

-ai : With masc. (only in personal names) and fem.

(a) Masc. : *Jivanai, Tikai, Madhuvai, Risiya-pai.*

(b) Fem. : *grāhakai, vai, sonavai.*

-o : With masc. only.

(a) *ḍo, Nātho.*

As to why these distinctions, whether formal or semantic, occur in the gender-system of all NI-A. languages including Marāṭhī is a subject which is beyond the scope of ■ Introduction.

#### § 40. Case :

Like all NI-A. languages, Old Marāṭhī possesses only two types of cases, the direct and the oblique. The nominative, accusative and vocative of OI-A. have merged into ■ direct case which is used generally as the subject, the inanimate direct object, and sometimes as a vocative. The oblique case is used with or without postpositions.

## § 41. Direct Forms :

The following table gives the direct forms of different masculine bases :

Sing.	Plur.
-a base :	
(1) -a : ādaru, isvaru, kāntu, ghōṣu, candru, dīsu, bolu, magaru, Mukundarāṣu, viṭāṣu.	-a : bola, bhāva, loka, hātasara.
(2) -o : arunodayo, āḍa- vo, tāvo, deo, Nātko, pasāvo, pāvo, rāo rāvo, vijayo.	
-ā base :	
-ā : kāndā, Kāliyā, guḷāḷā, cārā, Cokhā, ḍoḷā, nāḍā, pāṭhirā- khā, māḷā.*	-e : ghāṭe, candrame, ḍoḷe, dīpale, male, magare, soire, hīre.
-i and -ī bases :	
-i, -ī : gosāvi, dī, bhāl, <sup>1</sup> paḍāvi- gavi, hāthiśā- hāṅī.	-i, -ī, -īye : kavi, go- sāvi, prāṇīye, yo- giye, rogīye.
-u and -ū bases :	
-u : bhāu, mṛtyu, lāḍu.	
-ai base :	
-ai : Jīvanai, Tikai, Madhuvai.	
-o base :	
-o : ḍo.	

\* Forms like Kāṇha of proper nouns are analogical formations.

1. Loan-word from Northern dialects used to qualify a Muslim person from ■■■ West coast.

The termination for the *-a* base is *-u*, reducible in the case of nouns ending in *-ya* and *-va* to *-o*, and is derived as follows : Sk. *uḥ* > Pk. *u* > Ap. *u* > OM. *u* or *o*. This *-u* (or *-o*) is reduced to *-a* in many nouns in the history of Old Marāṭhi itself, due to further weakening of the final vowel. The plurals of such nouns generally end in *-a*.

The masculines in *-ā* are due to the *-aka* extension of OI-A. (e.g., Sk. *kandakaḥ* > Pk. *kandao* > OM. *kāndā*).

The direct forms of neuter nouns in *-a* of OI-A. follows the general trend of I-A. development. The following are the direct forms of different neuter bases :

Sing.	Plur.
<i>-a</i> base :	
<i>udharaya, nāva, mōhara,</i> <i>lākuṣa, sīsa.</i>	<i>jāmbuṣē, jhāḍē, phaḷē,</i> <i>phulē, rānē, vijanē.</i>
<i>-ī</i> base :	
<i>pāṇī, loṭī.</i>	
<i>-ī</i> base :	
<i>jā, tāṛā, pākhirā.</i>	
<i>-ē</i> base :	
<i>keṇē, bijē, bolapē, rū-</i> <i>paḍē, leṇē, suitāle.</i>	<i>māndīyāl, veḍī.</i>

The singular forms of the *-a* base show the loss of the final nasal of MI-A., whereas in the plural the same has been preserved in the form of a nasalised vowel. The forms of the *-ī* base like *pāṇī* (Sk. *pāṇīya*) and *loṭī* (Sk. *navanīta*) indicate similar changes. The neuters in *-ē* are due to the OI-A. *-aka* extension.

The direct forms of the various feminine bases are as under :

Sing.	Plur.
<i>-a</i> base :	
<i>jaraṇika, nāgavāna, nān-</i> <i>daṇṇika, bāila, bāja, bāva,</i> <i>bhika, bhūka, māya, la-</i> <i>suṇa, soṇḍa.</i>	

(Forms like *vekū* = *voū* = analogical formations.)

Sing.

Plur.

-ā base :

■ *vakaṣā, kavitā, thā, Bāi-sā, vayasā, māṣā.*      *kekā, Bāiss (hon.), ṭhā.*

-ī base :

*āvadi, ukāṭi, kidaṭi, ghā-garī, carī, cucī, Janī, thori, diṭhī, Devagiri, navhāṭi, pāṭhī, pophāṭi, bhāṭi, Marhāṭi, māṭi, vāṭi, vānari, Viṭhāḍi, vovūṭi.*      *anṣi (adj.), goṣṭi, thānu-ṭiyā, māṣiyā, voviyā, sāvā-ṭiyā (adj.), cāndaṭiyā.*

-ā base :

-ai base :

*grāhakaī, vai, sonavai.*

The direct case of feminine nouns in -a is formed in various ways: either by the suffix -īka or -uka as in *javalīka* and *nāṇḍapuka* which are abstract nouns, or by the reduction of the final -ā in OI-A. to a short -a; e.g., Sk. *suṇḍā* > Pl. *suṇḍā* > OM. *soṇḍa*. Forms of the -ā base correspond with the OI-A. and MI-A. forms in the singular number, while those of the -ī base are either due to the -īka extension in OI-A. or correspond with -ī endings in OI-A. and MI-A. The forms of the -ai base are very few and due to the diphthongisation of the final vowels of MI-A. (§ 12, II).

The vocative, though sometimes merging into the direct case, shows at times independent existence as in *Koṭkapī*.<sup>1</sup> Following are a few historical desinences, some of which are formed by the suffix -ho (< Sk. -aho) also reducible to -o :

<sup>1</sup> KATHE : *Formation of Koṭkapī*, § 212.

Sing.	Plur.
Masc. -a- base : <i>Arjunā,</i> <i>tātā, bāpā, mātṛkā.</i>	<i>Indrabhāṣo, Kheibhāṣo,</i> <i>ākṣitaho, devā, mahāpuru-</i> <i>ṣaho, Mhāibhāṣo, Rāuṣo.</i>

Masc. -i- base : *ghāṭakīyā,*  
(adj.).

Fem. -ī- base : *bāṣe.*

Neut. -a- base : *porāho.*

These forms should really go under the oblique and not the direct ■■■.

## § 42. Oblique Forms :

The oblique proper is formed in the following two ways in OM.

Along with the proper oblique formations which will be considered presently, OM. preserves to a certain extent traces of the earlier I.-A. synthetic system. The historical desinences are ■■■ to be present in the following cases :

### (a) Instrumental :

Sing.	Plur.
Masc. -a base : <i>Gaṅgarāṣe, Cāruṇḍarāṣe,</i> <i>rāyē, sāpē, susarē.</i>	<i>Gopāṇi, mahājanī,</i> <i>Rāuṇi (hon.).</i>
Masc. -ā base : <i>ḍoḍā.</i>	<i>Gosḍol, juḍṛī, tṛotā, tṛotī.</i>
Masc. -ī base :	
Fem. -a base : <i>āse, bhūkā.</i>	<i>bāḍā.</i>
Fem. -ā base : <i>Kamajāṣī, (guru-) kṛpe,</i> <i>Mahadāṣī, Yaśodā, vācā.</i>	<i>Bāṣī, bhaktīmāḍī.</i>
Fem. -ī base : <i>(parama-) bhaktyā,</i> <i>bhāujayā, Marhāṭiyā,</i> <i>maṅgiye, mālārīyā,</i> <i>rāṇiyā, strīyā.</i>	<i>cipuṭiyā.</i>

! 26731



Sing.

Plur.

Neut. -a base :

nāṇḍ, mīṣḍ, sukḥḍ.

kamajī, (dviḥa-) kuḥī,  
(sarva-) sukḥī.

These forms go back to the synthetic OI-A. forms of the Instrumental of which the one for the masc. -a- base deserves ■■■ consideration. Here the OM. termination is obviously -ḥ which, according to BLOCH<sup>1</sup> and TURNER,<sup>2</sup> ■ the reduction of Sk. -ana. GRIBSON, however, traces it to the Ap. -ati of the loc. sg. The termination for the plural is -ī and ■■■ be derived from MI-A. -ehī < OI-A. eḥīḥ. OM. also possesses a few instr. forms in -ā of the masc. -a- base, though not found in the present text, as, e.g., moḥīhāṇḍ (Rddhipura-varṇana, 45), 'vegā (Jd. 17, 1788), and vātā (Līlā, III, p. 44). These ■■■ be explained as analogical formations after similar forms of the masc. -ā base like dōḥ and śroḥ.

(b) Dative :

OM. has revived the dative lost in the MI-A. stage, though FISCHER<sup>3</sup> gives a few examples from Prakrit like *devattā* and *puttā*. We have the following synthetic forms in OM.

Sing.

Plur.

Masc. -a- base :

āramā, upegā, gāvā,  
maḥhā, raṅgā.Cakradhār (hon.), pāyā,  
Mhāibhājā (hon.), vedā,  
sāgarā.

Masc. -ā- base :

(nāḥa-) pūjīḥyā, śro-  
tāyā.

Masc. -ī- base :

roḥīyā.

jñānīyā.

1. ■ language marathi, ■ ■■■

2. Phonetic Weakness of Terminational Elements in I-A. (JRAS: 1927, pp. 227-239).

3. Grammatik, § 851.

Sing.	Plur.
Fem. -a- base :	
<i>kaṭa, khaṭe, vāṭe.</i>	.. ..
Fem. -ā- base :	
<i>māle.</i>	<i>devāṅgaṇā.</i>
Fem. -ī- base :	
<i>koṭhī, Jogsāvari, rāṭī.</i>	.. ..
Neut. -a- base :	
<i>kavikuṣā, nīṣadhāmā,</i>	<i>Upaniṣadā, tirthā, bhūḍā.</i>
<i>rāṇā, vīṭvā.</i>	
Neut. -ī- base :	
<i>pāṇiyā.</i>	.. ..

The termination -ā in the case of masc. and neut. nouns has to be traced to MI-A. -āu < OI-A. -āya, the same being nasalised to denote the plural.

(c) Genitive :

Sing.	Plur.
Masc. -a- base :	
<i>khāmbā, devā, brāhmaṇā.</i>	<i>Cakradharā (hon.), calā</i> (adj.), <i>ṭhikasā (adj.), bold,</i> <i>Sīṅghapadevā (hon.), Hari-</i> <i>harā.</i>
Masc. -ā- base :	
<i>ghāṇē, Dhāḍabāle,</i>	
<i>(nātha-) pūjiteyā.</i>	.. ..
Masc. -ī- base :	
.. ..	<i>Gosāviyā (hon.),</i>
Fem. -a- base : -khaṭe.	.. ..
Fem. -ā- base : avidye.	<i>kaḷā.</i>
Neut. -a- base :	
<i>amṛtā, fivītā, pāpā,</i>	<i>devayatanā.</i>
<i>ratnā.</i>	

The synthetic forms of the genitive are very few because of the general tendency to make ■ of the genitive suffix -ca. A solitary example of borrowing from Gujarātī



is seen in the form *Gopāṇāṇī* which is in the mouth of Cakradhara who belonged originally to Gujrāt. The history of the terminations for the genitive is as follows :

Sing. Sk. *-sya* > Pk. *-ssa* > Ap. *-ssa*, *-ṣa*, *-ḥo* > OM. *-ḍ*.

Plur. Sk. *-ānām* > Pk. *-āpām* > OM. *-ḍ*.

(d) *Locative* :

The terminations for the locative are *-ī* and *-ḍ*, the former being derived from Sk. *-amin* : Pk. *-mī*, *-mī* : Ap. *-mī*. The *-ḍ* forms are peculiar with the *-ḍ* base and elsewhere they are analogically formed after the genitive.

Sing.	Plur.
Masc. <i>-a-</i> base : <i>aṅkuṭī</i> , <i>ava-</i> <i>vī</i> , <i>phāī</i> , <i>dīṭī</i> , <i>pāhārī</i> , <i>māṣī</i> , <i>samāī</i> (for <i>samāī</i> ).	<i>gopī</i> , <i>caravāṭī</i> , <i>pāyḍī</i> , <i>pāyḍī</i> , <i>lakkī</i> .
Masc. <i>-ā-</i> base : <i>dāvavāṭhā</i> , <i>pāpivāṭhā</i> , <i>māthā</i> , <i>mā-</i> <i>thayḍī</i> . ( <i>kāṇṭhā</i> is a mis-spelt form.).	.. ..
Masc. <i>-ī-</i> base : .. ..	<i>dānī</i> (hon.).
Fem. <i>-a-</i> base : <i>kaḍe</i> , <i>gāḍhī</i> , <i>javāṭhī</i> , <i>nāve</i> , <i>pānāḍī</i> , <i>moḍe</i> , ( <i>hāḍa-</i> ) <i>vale</i> .	<i>vāḍī</i> .
Fem. <i>-ā-</i> base : <i>candrike</i> , <i>prapākupikā</i> , ( <i>Yeduvā-</i> <i>ṣa-</i> ) <i>late</i> .	<i>kaḍī</i> .
Fem. <i>-ī-</i> base : <i>kāṇṭhīye</i> , <i>ḍoīye</i> , <i>Drupadīye</i> , <i>pālavī</i> , <i>mo-</i> <i>ḍīye</i> , <i>Rāḍīe</i> .	.. ..
Neut. <i>-a-</i> base : <i>dhāṣī</i> , <i>ghar-</i> <i>ṭī</i> , <i>jagī</i> , <i>jhāḍī</i> , <i>talī</i> , <i>nāmī</i> , <i>Pāṇāṇī</i> , <i>poḍī</i> , <i>manī</i> , <i>sejā-</i> <i>ṭī</i> , <i>hṛḍī</i> .	<i>saṅkhaṭī</i> .

The synthetic vocative is already considered before (§ 41).

## § 43. Postpositions :

Postpositional declension is the second manner in which the oblique case is formed in OM. Here postpositions, which are reduced to terminations in certain cases due to considerable phonetic decay, are applied to what is called the 'oblique base' of nouns which varies with their different endings. For a detailed treatment of the postpositions in Marāṭhī, reference may be made to BLOCH's *La langue marathe*, § 197-202.

The postpositions in OM. are of two kinds: those of the genitive being declinable and the rest indeclinable. Following ■ a list of OM. postpositions, case-wise :

## (a) Instrumental :

1. -*ni* : This is applicable in the case of masc. ■ in -*a* giving ■ forms like *ghoḍenī\** or *ḍoḷenī\**. However, its usage seems to be restricted to the combination of the ■itive with ■ instrumental : e.g., *kalpatarūcenī*, *maḍhī-cenī*, *śruṅghārācenī*, *sāhityācenī*, and pronominal forms like *tujhenī*, *mājhenī* and etc. The postposition -*nā* (plur. -*nī*), with its variation -*na*, is of a later origin and its presence in a few OM. forms like *kavina*, *bhāryenā* and *Sāvātayānā* only indicates some modernisation of the text.

2. -*si* : < Ap. *sahī* < Pk. *sahī* < Sk. *sahitam* : *kavī-tasī*, *kāmōsī*, *Kṛttikāśī* and *sukhāśī*. It is interesting to note the double case-formation in the latter two examples where the postposition -*si* is applied to the original synthetic instrumental forms. This is a clear indication of the slow process of the generalisation of the oblique base.

3. -*karūnī* (Sk. √*kr*) : *dukhākarūnī*.

4. -*vinā* (Sk. *vinā*) : *jagadeśvarēvinā*,  
*prakāśyēvinā*,  
*hāthierēvinā*.

5. *sahita* (Sk. *sahitam*) : *gopāḍasahita*.

1. BHANDARKAR (WPL., p. 251) and RAJWADE (*Grm. of Jñā.*, p. 2) derive this -*si* from Sk. *sasam*.

Some more postpositions as, for example, *karavi*, *vari*, *vācamni*, *varisa*, *suṣṭ* and *hina* ■ also used for the instrumental, but they do not occur in the present text. Most of these postpositions are suffixed to the original instrumental forms and are illustrations of double declension.

(b) *Dative* :

1. *-si* : BEAMES's<sup>1</sup> view that this morpheme can be derived from Sk. *-sya* of the genitive ■ rightly refuted by RAJWADE<sup>2</sup> and DODERET<sup>3</sup>. As DODERET says, this *-si* is an abraded form of a separate word implying propinquity. BLOCH<sup>4</sup> in his frantic search for this word has almost agreed with RAJWADE though he posites it as Sk. *śra* (-side, edge) as against Sk. *śrva* of the latter. But whatever be the origin of this postposition, it is clear that it is independent ■ the genitive formations. The forms are *gāsi*, *gopāḍsi*, *gharāsi*, *dāpuḍiyāsi* (adj.), *bhūsi*, *magarāsi*, *Rāuḍsi*, *Vitthaladevarāsi*, *sakhiyāsi*, *striyēsi* and etc.

II. *-te* < Pk. *atthe* < Sk. *arthā* : The forms are *ābūhāte*, *Kamaśāisāte*, *kānāmandīte*, *Gosāviyāte*, *devāte*, *bāildāte*, *bhukailayāte* (adj.), *Mhaibhāpāte*, *lekaruvāte*, *lekite*, *Sādāte*, *susardāte* and etc. The anusvāra on the final *-te* observed in ■ cases is superfluous. The postposition appears with an aspirate as *-the* in some later works like the *Christian Purāṇa* of Fr. STEPHENS (16th cent.) and is only a dialectal variation of *-te*.

3. *-kāraṇē* : This is really the Instr. sg. of Sk. *kāraṇa* used along with the dative simplex; e.g., *ārtāsikāraṇē*,

4. *-javalā-II* (Sk. *yula-*, pp. of √ *yu*, to join) : *Kṛṣṇarāyā-javalā*, *dikṣitājavālā*.

5. *-pāsi* (Sk. *pāśve*) : *Gosāviyāpāsi*, *jāmbūpāsi*, *vānnarāpāsi*, *vovipāsi*.

1. *Comp. Grm.*, Vol. II, p. 218.

2. *Grm. of J&A.*, p. 12.

3. *Grm. of J&A.*, *BSOS.*, Vol. IV, p. 548.

4. *In lingua maratha*, § 158.

6. *-puṣhā-dhā* (Sk. *purataḥ*) : *brāhmaṇāṣpuṣhā*, *Bhaṭṭabāsāpuṣhā*.

7. *-prati* (Sk.) : *ghāṇāprati*, *brāhmaṇāpratyai* (corrupt), *hāṭamprati*.

8. *-prītyartha* (Sk.) : *Sarabhaṇāprītyartha*.

9. *-lāgi, lāgauni* (Sk. *lagna*, pp. of  $\sqrt{\text{lag}}$ ) : *dhutīlāgi*, *paropakṛtīlāgauni*, *yasaṣālāgi*. A shortened form of this postposition, namely, *-lā*, is a later development not found in OM.

(c) *Ablative* :

1. *-paśi, pāśi* (Sk. *pārśva* ?) : *grāhakāpāśi*, *nīcācāyāpāśi*, *vārtepaśi*, *vikatayāpāśi*. There is to be allight semantic difference between *paśi* and *pāśi*, the former expressing the comparative sense.

2. *-pāsauni* (A combination of *pāsa* and *auni*) : *Bhaṭṭabāsāpāsauni*.

3. *-auni, hūni* : BLOCH<sup>1</sup> treats the forms with *-auni* as synthetic formations, and *-hūni* is but an aspirated variation of *-auni*. It would be more correct, therefore, to derive both of these from the absolutive of the verb *kaṇṭh* (Sk.  $\sqrt{\text{bhū}}$ ), 'to be'. The forms are *kālauni*, (*jāmbu-*) *buḥkhūni* and *vṛndāvanthūni*.

(d) *Genitive* :

1. *-ca* (*cā* : m., *cī* : f., *cē* n.) : This postposition being declinable varies with the different genders giving forms like *bolācā* (masc.), *vrkṣācī* (fem.) and *candracē* (neut.). It is mainly adjectival by nature and also appears in combination with other postpositions, especially of the instr. and the dat.; e.g., *guruśiṣyāceni*, *jagācīye*, (*parama-*) *puruṣāceni*, *manācīye*, *śrughācārāceni* and in pronominal forms like *tuṣhēni*, *mājhēni* and etc. As regards the origin of this *-ca*, BLOCH<sup>2</sup> is to favour the absolutive derivation from *-tyā\** which is itself a contamination of *-tā*

1. *la langue maraṭhe*, § 105.

2. *la langue maraṭhe*, § 202.

with (-f) *ya* or *-ya*. BHANDARKAR<sup>1</sup> and RAJWADE<sup>2</sup> on the other hand suggest derivation from the Sk. adjectival suffix *-tva*, a suggestion which seems to be acceptable considering the Pk. forms like *amheccaya* (ours) and *tumheccaya* (yours) cited by HEMACANDRA (II, 149) and referred to by HOERNLE.<sup>3</sup>

(e) *Locative* :

1. *-ātu* (< Sk. *antaḥ*) :  
*āhuṣāntā, pāṇiyātu, hṛdayāntu.*
2. *-khālā* (< Sk. *khala* -*khalla* ?) :  
*vrkṣākhālā.*
3. *-pāṣi, pāṣi, pāṣe* (< Sk. *pāṣa*) :  
*bāḷāpāṣi, pīḷāpāṣi, Māvalabhāṣṭampāṣe.*
4. *-puḍhā* (< Sk. *purataḥ*) :  
*Rāmadēvarāyāpuḍhā, hātakaḍagāpuḍhā.*
5. *-māji* (< Sk. *madhye*) : *kuṣācalāmāji.*
6. *-madhye* (Sk.) : *gāvāmādhye.*
7. *-vari-rī* (< Sk. *upari*) : *kīḍāḍivari, jānuvari,*  
*jāmbuvāri, pāṣṭhivari, śiṣṭāśāvari, sūḍiyāvari.*

(f) Other postpositions in use are *-paryanta* (Sk.), *-āścanti* (Sk. *√ vañt*), *-varhī* (Sk. *upari*), and etc.

These and other examples of postpositional declension are enough to explain the 'oblique base' in OM. There is no trace whatsoever of the oblique base so far as the historical or synthetic declensions are concerned. But they come down to postpositional or analytic formations, the oblique base becomes more or less a morphemic law with of course a few exceptions which only go to prove the rule. Scholars have traced the formation of this oblique base to various sources. BEAMES,<sup>4</sup> for example, explains it as a fusion of different cases. HOERNLE turns to the

<sup>1</sup> WFL., pp. 256-257.

<sup>2</sup> *Gram. of Jāmbuvāri*, pp. 14-17.

<sup>3</sup> *Comp. Gram.*, II, 238.

<sup>4</sup> *Comp. Gram.*, II, p. 210.

Gaudian languages for its source. BHANDARKAR<sup>1</sup> and BLOCH<sup>2</sup> suggest the genitive and the dative-genitive respectively as the bases of the oblique, while RAJWADE<sup>3</sup> for one thing does not accept it for OM. and as regards NM. tries to explain it on the basis of synthetic nominal formations in OM. Now though it is very difficult to arrive at any definite conclusions, it can be unhesitatingly said that a certain process of normalisation was at the root of the formation of the oblique forms and that the genitive, which is an adjectival case by its very nature, and hence universal, must have offered itself as the basis for the oblique. For a fuller treatment of this theory reference may be made to the present author's work<sup>4</sup> on Old Marāṭhī.

#### § 44. Adjectives :

The adjectives of OM., like the substantives, are derived from the corresponding Sanskrit or Prakrit forms, simple or extended.

Simple correspondence : *uca* (Sk. *uca*), *thava* (Sk. *sthavira*), *śāca* (Sk. *śātya*), *śaśāgha* (Sk. *śaśāghaṭṭa*).

Extended correspondence : *upā* (śāna-kaṣ) m., *upī* (śāna-kaṣ) f., *upē* (śāna-kam) n. Here the basic adjective is *upa*, meaning deficient or wanting.

Thus, the adjectives, like the substantives, distinguish the three genders. As regards the accord between the substantive and the adjective qualifying it, the same as absolute as far as the extended adjectival forms are concerned : e.g., *cāṅgā* (m.), *cāṅgī* (f.) and *cāṅgē* (n). In the formation of the oblique cases, the postpositions are applied to the adjectives only optionally. Thus, we have a construction like 'ṭhikasā bold ghosū paṭe' (Ex. XXVIII, No. 5), where the first word is an adjective qualifying the second which is the substantive and where the accord between the

1. WPL., pp. 239-244.

2. *In langue marāṭhī*, pp. 181-184.

3. *Grm. of Jñā.*, pp. 71-74.

4. *Yādava-kāṭhina Mardāṭhī*, (1942), pp. 196-193.

two is complete. Such constructions, though [redacted] in OM., [redacted] yet not regular.

OM. has no separate forms for the degrees of comparison of the adjective. The Comparative is expressed by words like *adhika*, *ikhita* and *unā*, and the Superlative by words like *atī*, *atīsā*, *apāda* and *amita*. The degrees of comparison may also be expressed by putting the compared standard in [redacted] oblique case followed by postpositions like *-pasi*, *-pāsani*, or *-hūni*.

### § 45. Numerals :

OM. possesses the following basic cardinals of which those with an asteric mark do not occur in the present Text.

*eka-yeka* (Sk. *eka* : Pk. *ekka*) : The characteristic *a*-beginning of OI-A. and MI-A. is changed to *a*- as in OM. *aṭharā*, though it [redacted] preserved in Konkani *ikrā* in [redacted] reduced form *i*-.

*dō-dona* (Sk. *dvī-* : Pk. *donā*) : The *-o-* of this numeral is due to the labialisation in the Sanskrit form *drav*. We have the *-b-* treatment in a form like *bija*, meaning the second day of the lunar fortnight.

*tina* (Sk. *triṇī* : Pk. *tiṇṇī*) : For 'thirteen' we have in OM. *terā* (< Sk. *trayo-daśa*) and so on for the higher numbers with the unit 'three'. With 'forty-three' onwards we have [redacted] Sanskritised form *tre-*.

*cāra-cāri* (Sk. *caturāri* : Pk. *cattāri*) : The difficulties in this correspondence [redacted] already pointed out by BLOCH.<sup>1</sup> The dento-alveolar *ḍ-* of Marāṭhi in place of Sk. *c-* followed by [redacted] back vowel goes against the phonetic law in OM., though the dento-alveolar is seen in *ḥau-* as the unit in higher numerals like *ḥauryāyāsi* (eighty-four) and in compositions like *ḥauka*, *ḥaukari* and *ḥaukātu*.

*pāca* (Sk. *pañca*) : In the numbers from 'fifteen' onwards the unit in composition is *pan-* (as in *pañḍharā\**;

<sup>1</sup> In *Langues marathie*, § 215.

*panharē\** and *panḍsa\**), or *panca-* (as in *pancedāśa\** and *pancāvina\**).

*śaṭ* (Sk. *ṣaṭ* : Pk. *cha*) : The numerals for 'thirty-six' (*śaṭtisa*) and 'fifty-six' (*śaṭpanna*) — to preserve the *cha-* of MI-A., while in other compositions this unit has been reduced to *sa-*.

*sāta* (Sk. *sapta* : Pk. *satta*).

*āṣṭa* (Sk. *aṣṭa* : Pk. *aṣṭha*).

*naṭ* (Sk. *nava*).

*dahā* (Sk. *dāśa* : Pk. *daśa*) : BLOCH<sup>1</sup> has tried to solve the riddle of *-h-* in Marāṭhī *dahā* and has connected it with some Western or Central dialect. The Sanskrit sibilant is retained only in a few compositions like *daśard\**, meaning 'the tenth day'.

The numerals for 'one' to 'four' are treated as adjectives and so declined. They are used both in the direct and in the oblique cases, with an extended form *-gha* : *do-gha*, *ti-gha*, *caugha*. This *-gha* appears as *-ga* in Konkani which, according to KATRE,<sup>2</sup> goes back to *-ggha* in MI-A. and *-graha* in OI-A. Similar extension for 'one' is *-la* as in *pahila*.

For 'one and a half' we have in OM. *diḡha* (Sk. *dyv-ardha* : Pk. *divaḡḡha*), for 'two and a half' *aḡhaica\** (Sk. *ardha-tṛtīya* : MI-A. *aḡha-icca*), and for 'three and a half' *āuḡa\** or *auḡa\** (Sk. *ardha-caturtha* : MI-A. *aḡha-utṭha*). Fractional numbers above this are formed by adding *sāḡa* (Sk. *sa-ardha*) to the integer just below : e.g., *sāḡa-pāca*, 'five and a half'.

Fractions of  $\frac{1}{4}$  quarter more or less are expressed respectively by *saṡa\** (Sk. *śapāda-*) and *pāuḡa\** (Sk. *pāda-ūna*).

The only higher numerals occurring in the present Text are *teśisa* (thirty-three) and *sāṡāvisa* (twenty-seven).

1. *In langue marathe*, § 220.

2. *Formation of Konkani*, § 235.



## § 46. Ordinals and Fractionals :

For the first four numerals we have in OM., as in Sanskrit, different formations for the ordinals. They are : *pañi-la*, *du-sara*, *ti-sara* and *cau-tha*, corresponding to *pañā-tiṣa*, *du-sara*, *ti-sara* and *cauttha* respectively in MI-A.

The only major fractional found in the present Text is *visasā* (Sk. *viśeṣapaka*), meaning 'the twentieth portion' and denoting a coin of a specific value current in the Yādava period.

## § 47. Pronouns :

The history of pronouns in I-A. shows an interesting development because of the marked phonetic weakness inherent in them. One of the chief characteristics of OM. pronouns is ■ preservation of the initial syllable intact, having relation to one or other of the OI-A. or MI-A. forms. Frequency of employment has naturally resulted in the disintegration of sound elements in the case of pronouns.

The variety of forms in the case of personal pronouns of the first and second person in MI-A. is reduced in OM. to a simplicity of pattern, and the pronominal forms in OM. are closely allied to nominal flexion.

## § 48. First Person Pronoun :

The forms are :

	Sing.	Plur.
Direct.	<i>mī</i> , <i>mī</i> .	<i>amhī</i> , <i>āmhī</i> .
Oblique.	<i>mā-</i> .	<i>āma-</i> .

The direct *mī* or *mī* has been traced by BLOCH<sup>1</sup> to the Sk. and Pk. genitive form *me* or to the Sk. locative *mayi* reduced to *mai* in Śauraseni. It can also very well be derived from Pk. *ahamī* ■ Pk. *mī* mentioned by HEMACANDRA. The direct plural *āmhī* goes back to Pk. *amhahī* < Ved. Sk. *asme*. The themes for the oblique sg. and pl.

<sup>1</sup>. ■ *langue marathe*, ■ 208.

are *ma-* and *-āma-* respectively and can be traced to Sk. *māhyam* > Pk. *majjham* and Pk. *amhānam*. The oblique forms occurring in the present Text ■■■ *miyā* (instr. sg.), *maja*, *māte* and *māsi* (dat. sg.), *mājha* (gen. sg.), *mājhiye* (loc. sg.), *amhā*, *amhāsi* and *amate* (dat. pl.), and *amuca* (gen. pl.).

#### § 49. Second Person Pronoun :

The forms are ■■ :

	Sing.	Plur.
Direct.	<i>tā</i> , <i>tā</i> .	<i>tumhā</i> .
Oblique.	<i>tu-</i> .	<i>tum-</i> .

The direct ■■ is *tā* or *tā* (< Pk. *tumam* < Sk. *tvam*) and pl. *tumhā* (< MI-A. *tumhāhi* < OI-A. *tumebhih*\*). The themes for the oblique sg. and pl. are *tu-* and *tum-* respectively and ■■■ from MI-A. *tujjham* (based ■■ the analogy of *mājjham*) and MI-A. *tumhānam*. The different forms of the oblique case are *tuvā* (instr. sg.); *tujā* and *tujasi* (dat. sg.), *tujha* (gen. sg.), *tumhā* (instr. pl.), *tumate* and *tumhāsi* (dat. pl.), *tumhāpasi* (abl. pl.), and *tumaca* (gen. pl.). The gen. -instr. combination is ■■ in forms like *tujheni* and *tumaceni*.

#### § 50. Third Person Pronouns :

These differ from the first and second person pronouns in that they have different forms for the three genders ■■ follows :

	Sing.	Plur.
Direct.	<i>to</i> (m.), <i>te</i> (f.), <i>tā</i> (n.).	<i>te</i> (m.), <i>tīya-ye</i> , <i>teyā</i> (f.), <i>tīyē</i> (n.).
Oblique.	<i>taya-</i> (m. and n.), <i>tīya-</i> (f).	<i>taya-</i> (m. and n.), <i>taya-</i> , <i>tīya-</i> (f.).

It will be noted that the distinction between masc. and neut. ■■ only in the direct case, and between masc. and fem. in both the direct and the oblique cases. The fem. oblique pl., however, tends to agree with similar ■■■ forms.

The direct forms have to be traced to the oblique in OI-A. and MI-A. forms *tasya* ; *tassa* from which the regular oblique forms are obtained.

As in the other NI-A. languages, the third person pronoun in OM. is also used as the remote demonstrative and the correlative pronoun for which there are no separate forms. The present Text gives us the following examples of this pronoun.

	Masc.		Fem.		Neut.	
	1.	■.	■.	■.	■.	2.
Instr.	<i>tenē</i> <i>teyā</i>	<i>tihē</i> <i>tihī</i> <i>tī</i> <i>tahī</i>	<i>tayasi</i> <i>tiyē</i>	<i>tahī</i>	..	..
Dat.	<i>tayā</i> <i>tayāsi</i> <i>tayāsi</i> <i>teyā</i> <i>tyāsi</i>	<i>tayāsi</i> <i>layā</i> <i>tayāsi</i> <i>teā</i> <i>teyā</i>	<i>tiye</i> <i>tiyāsi</i> <i>tī</i>	<i>tiyā</i>	..	..
Abl.	<i>tayā</i>	..	..	..	..	..
Gen.	<i>tayā</i> <i>teyāca</i> <i>tahāca</i>	<i>tayā</i> <i>tayānca</i>	<i>tīca</i> <i>tiyāca</i>		<i>tayānca</i> <i>tayā</i>	
Loc.	<i>tiya</i> <i>tīya</i> <i>teā</i>	..	..	..	..	..

All these forms derive from the *-ka-* extension of the corresponding forms.

## § 51. Proximate Demonstrative Pronoun :

The forms are :

	Sing.	Plur.
Direct.	<i>hā</i> (m.), <i>he</i> (f.), <i>hē</i> (n.).	<i>he</i> (m.), <i>iya</i> (f.), <i>hē</i> , <i>iye</i> , <i>yē</i> (n.).
Oblique.	<i>eya-</i> (m. and n.), <i>iye-</i> (f.).	<i>eya-</i> (m. and n.), <i>iye</i> (f.).

As in the case of the third pers. pronoun, these derive from the *-ka-* extension of OI-A. *ēsa-*, or from Ved. *asakam*. Following are some examples from the Text.

	Masc.		Fem.		Neut.	
	1.	2.	1.	2.	1.	2.
Instr.	<i>enē</i>				<i>yeṇē</i>	
Dat.	<i>eyā</i> <i>yāsi</i>	<i>eyā</i> <i>yayā</i>	<i>iye</i> <i>isi</i> <i>ye</i>		<i>yāsi</i>	
Gen.	<i>yā</i> <i>yāca</i>		<i>ica</i>		<i>yayāca</i>	
Loc.	<i>iye</i>				<i>iyā</i>	

## § 52. Relative Pronoun :

The forms are :

	Sing.	Plur.
Direct.	<i>je</i> (m.), <i>je</i> (f.), <i>jē</i> (n.).	<i>je</i> (m.), <i>jiyē</i> (f.), <i>jiyē</i> (n.).
Oblique.	<i>jeya-</i> (m. and n.), <i>jīya-</i> (f.).	<i>jeya-</i> (m. and n.), <i>jīya-</i> (f.).

The base of this pronoun derives from the *-ka-* extension of Sk. *yad*.

Examples of the relative pronoun from the Text are —  
under.

O.M.R....3

	Mass.		Fem.		Neut.	
	1.	2.	1.	2.	1.	2.
Instr.			jīyā			
Dat.	jayāsi	jēl jeyā			jīyā jeyā	
Gen.	jayāca jeyāca jyāca					
Loc.	jīye					

### § 53. Reflexive Pronoun :

The reflexive pronoun is *āpapa*, derived from Sk. *ātman* : Pk. *appā* through the oblique in MI-A. *appapo*. The forms noticed in the Text are *āpapa* (nom. sg.), *āpapeāte* (dat. pl.), and *āpapeyā* (gen. sg.). Thus the direct case is *āpapa* and the oblique *āpapeyā*. This pronoun develops into (1) an abstract noun *āpapaṇṇe* where the suffix is *-pa* (< ■. *-tva*) and the meaning 'one's own self'; and (2) a genitive adjective *āpala* with the suffix *-la*.

### § 54. Interrogative Pronoun :

The pronoun for interrogation in OM. is *kavapa* with its variations *kavhaṇa*, *koṇa* and *koṇha*. The direct case forms are *kavapa* (m.), *kavapī* (f.) and *kavapa* (n.), and the same for the oblique is *kavanā* for all genders. The etymology of this pronoun is debatable. BEAMES<sup>1</sup> suggests the masc. ■ form in Pk. *ko upa* < Sk. *kah punaḥ* as its origin. ■ is better, however, to trace it to Ap. *kavapu*. BLOCH<sup>2</sup> wrongly confuses this pronoun with *kēya* which is really an indeclinable.

The different formations of *kavapa* along with those of its variants from the Text are as follows :

	Sing.	Plur.
Inter.	<i>kavhapī</i> , <i>koṇē</i> .	
Dat.	<i>kavanā</i> , <i>kavhapā</i> , <i>kavhapāte</i> , <i>kavhapāsi</i> , <i>koṇāsi</i> , <i>koṇhā</i> .	
Gen.	<i>kavhapāca</i> , <i>koṇhāca</i> .	<i>kavhapānoca</i> .

<sup>1</sup> Comp. Grm., II, p. 828.

<sup>2</sup> *La langue marathe*, § 204.

Some points common to the different OM. pronouns treated above can be noted here with benefit. The first ■ about the variety of forms noticed. The pronominal forms, being used very frequently, exhibit fine phonetic shades giving us ■ variegated pattern of pronominal declension. The second point is about the free ■ made of all the postpositions that are employed with ■. This gives us forms of postpositional declension such as ■ *jeyāvari*, *tayā-māji*, *tayāmadhyē*, *tumhāpasi*, *tumhāpāsi*, *tettyāprati*, *toudcauni*, and etc. The third point to be noted is ■ capacity of these pronouns to develop into pronominal adjectives and adverbs. A few groups may be noted here as under :

1. With -isa : *aisa*, *kaisa*, *jaisa*, *taisa*.
2. With -t : *jetī*, *tettyā*.
3. With -t and -k : *jetuka*, *tetuka*.
4. With -t and -l : *āpula*, *ketula*.
5. With -pha : *jēvaḍha*, *tevaḍha*, *yevaḍha*, and etc.

The last factor regarding OM. pronominal forms is ■ their retention for a longer time than the nominal forms of some of the desinences of OI-A. *miyā* and *tuvā*, instr. sg. forms of the first and second person pronouns (*mī* : *tā*) respectively, are instances in point. These two forms go back to Sk. *mayā* and *tuayā* respectively and, as BLOCH<sup>1</sup> suggests, must have been formed by the addition of desinences for the instr. of nouns, namely, -āṇa or -āṇam. Thus the pronouns of OM. are nearer to OI-A. than the nouns.

## CONJUGATION

### § 55. The Verbal System :

The verbal system of OM., like the nominal system, is based mainly ■ a simplification of the OI-A. and MI-A. systems. As a result of this process of simplification, the NI-A. verbal system consists of two groups of forms : (1) the Verbal group, reposing ■ the present system of OI-A., and (2) the Nominal group, more or less depending on the first group.

<sup>1</sup> *la langue marathe*, §809.

## § 56. Themes :

For a general survey of the verbal themes in Marāṭhī reference may be made to BLOCH's *La langue marāṭhe*, § 228 ff. The roots of OM. are either active or passive in sense, the active being transitive and the passive intransitive. Roots have both the forms, simple and causal. The sources of the verbal bases are : (1) Present active bases, (2) Present passive bases, and (3) Past passive participles of OI-A.

As BLOCH<sup>1</sup> points out, only two verbs in Marāṭhī have still preserved traces of the old alternance between the strong and the weak stems : inf. *karayē* (*karāṇam*), *marayē* (*marāṇam*) : pp. *kela* (*kyta-*), *mela* (*myta-*). Elsewhere the opposition between the themes is maintained by suppletism : e.g.,

- inf. *jāpē* (Sk. *yāti*) : pp. *ga-la* (*gata-*).
- „ *yeṇē* (Sk. *eti*) : pp. *ā-la* (*āgata-*).
- „ *hoṇē* (Sk. *bhavati*) : pp. *jā-la* (*jāta-*).

In OM., however, ■■■■ archaic formations are found as under :

- inf. *deyē* (Sk. *dadāti*) : ■■■■ *dinhala* (*datta*).
- „ *pāṭayē* (Sk. *prāpnoti*) : pp. *pātala* (*prāpta*).
- „ *bhāṇayē* (Sk. *bhīnati*) : pp. *bhānala*\* (*bhīna*).

OM. themes based on earlier verbal bases of the present :

(1) Themes with the suffix *-a-* : *khaṇayē* (*khanati*), *khaṇē* (*khaḍati*), *neyē* (*neyati*), *baisayē* (*upa-viṣati*), *hoṇē* (*bhavati*). BLOCH<sup>2</sup> suggests ■■■■ remnant of the redoublement of OI-A. in some themes like *ṭhāṇayē* or *ṭheṇē*\* (*√tṣhā-tiṣṭhati*) and *piṇē* (*√pē — pībati*).

(2) Themes with the suffix *-aya-* : *udayē* (*udḍayate*), *kāpayē* (*kālpayati*), *cārayē* (*cārayati*), *māgayē* (*mārpayati*), *sāṇḍayē* (*chardayati*). Generally, the causatives come under this group.

<sup>1</sup> *La langue marāṭhe*, § 229.

<sup>2</sup> *Ibid.*, § 230.

(3) Themes with the suffix *-ya-* : *upajayē* (*utpad-yate*), *nācayē* (*nrtyati*), *nipajayē* (*niṣpadyate*), *mānayē* (*manyate*). The passive verbs of OI-A. come under this category : *tapayē* (*tapyate*), *luṭayē* (*luṭyate*), *disayē* (*ḍṛṣyate*), *lābhayē* (*labhyate*), and etc.

(4) Themes with a nasal : *jāṇayē* (*jānāti*), *bāndhayē* (*bandhati*—*badhnāti*), *siṃṣayē* (*siṃcati*—*te*). This nasalisation can be either of an earlier or a later origin.

(5) Themes with *-cch-* : *asayē* (Pāl *acchati* : Pk. *acchati*), *prasaṇē* (*prechati*).

A large number of OM. themes are based on the past passive participles of OI-A.; e.g., *uparajayē* (*utpanna-*), *kāḍhayē* (*kṛṣṭa-*), *bhāḡayē* (*bhagna-*), *lāḡayē* (*lagna-*), *lāḍhayē* (*labḍha-*). Most of these verbs are intransitive in nature, though there are a few exceptions.

All these different types of themes belong in practice to the same category in which are also included some verbs of a later origin as, for example, the denominatives like *udayayē* (*udaya-*) or *uroḍhayē* (*avarodha-*).

Considering these themes as primary themes they will be shown henceforth developing into secondary formations like the causative, the potential and the passive.

## § 57. Causative :

The causatives are formed in OM. in a number of ways :

(1) With the *guṇa* of the radical vowel of the simple root : e.g., *paḍayē* — *pāḍayē*<sup>1</sup>.

(2) By ■ addition of *-avi* morpheme without any change in the radical vowel : e.g., *ḡvayē* : *ḡvavilā*, *nācayē* : *nācavilā*, *paḍhayē* : *paḍhavisi*, *paḡḡayē* : *paḡḡavilā*, *pāḡgurayē* : *pāḡguravilā*, *bhōgayē* : *bhōgavi*, *mānayē* : *mānavi*, *hārayē* : *hāravilā*, and etc. Rarely we notice a variation *-aviya* ■ in *karayē* : *karaviyalā*, which morpheme goes back to Pk. *-ve-* which ■ turn has to be traced to Sk. *-paya-*.<sup>2</sup>

<sup>1</sup>. Bloch : *la langue marathe*, ■ ■ ■



The theme *piṣē* (to drink) is causalised in a peculiar way and we have forms like *pājā* (imp.) and *pājūni* (fut.). This -j- may be traced to Ol-Ā. -pāya. But this is a case of exceptional formation with a semantic change involved in the root-meaning itself and does not come under the normal system of causative formation in OM.

### § 58. Potential :

The potential morpheme in OM. is -ava as distinct from the causative morpheme -avi and the two should not be confused with one another. As BEAMES<sup>1</sup> rightly points out, this morpheme has to be derived from the obligatory participle in -ava. The form is *karavatē*, as opposed to *karavitō* of the causative, and is intransitive.

### § 59. Passive :

That the old passive forms are almost lost in modern Marāṭhī, which expresses the passive sense by adding verbs like *ho* and *jā* to the past participle of the radical verb, is already shown by BLOCH.<sup>2</sup> OM., however, preserves the passive in the morpheme -ija (< Pk. -ijja < Sk. -ya) giving us forms as under :

Present : *jāniṣe*, *nigīṣe*, *neniṣe*, *pāviṣati*, *pāhiṣati*.

Future : *ākhaiṣaila*, *deṣaila*, *bolīṣaila*, *sāṅghaiṣaila*.

Pres. Part. : *gīhijatu*, *seviṣatu*.

Rarely a passive form occurs like *ghepe*, the primary theme being *gheṇē*, where the morpheme used is -pa and not -ija. This type is restricted to certain verbs like *ghāṇṇē*, *gheṇē*, *mhaṇṇē* and *kāṇṇē*, and its morpheme -pa goes back to Sk. -pā : -ppa.

### § 60. Flexion :

The following are the types of verbal formation in OM.

1. The Historic Present.
2. The Imperative.
3. The Future.
4. The Optative.

<sup>1</sup> *Comp. Grm.*, III, p. 157.

<sup>2</sup> *La langue marathe*, II 232 III.

## § 61. Historic Present :

The desinences of OI-A. for the present indicative have survived upto the NI-A. stage. The following table indicates their correspondences :

	OI-A.	NI-A.	OM.
Sing.			
1.	-āmi	-āmi	-ā
2.	-asi	-asi	-asa, -asi, -esa.
3.	-ati	-ai	-e
Plur.			
1.	-āmaḥ	-āmo	-ō, -ā
2.	-atha	-aha	-ā
3.	-anti	-anti	-ata, -ati

These desinences give us the following forms in OM.

- Sing. 1. *asā, cintā, bāndhā.*  
 2. *asasa, karisa, pāvāsī, varisī.*  
 3. *asē\*, ācars, āpi, āvade, ughade, upaḥ, kart, khāye, ghāṭi, jāye, and etc.*
- Plur. 1. *asā.*  
 2. *asā, deḥ, nandā, rākhā.*  
 3. *asati, āniti, urati, kariti, khākariti, kheḷati, gapiti, gheti, jāyati, baṣati, pucati, vāniti, hoti, and etc.*

These examples clearly show that the desinences are directly added to the verbal base in OM., in opposition to the participial base of modern Marāṭhi in -t. The desinences with -i, observed in forms like *karisa, jeviti, vāṇiti* and others, indicate the transitivity of the verb, according to BLOCH,<sup>1</sup> though -i cannot be said to be a distinguishing feature of such forms. BLOCH<sup>2</sup> has already shown the phonetic regularity of the terminations of Historic Present in OM. as opposed to the irregularity in some other NI-A. languages which have turned to certain pronominal forms, especially forms of the first person pronoun, for the flexion of their verbs as far as this particular tense is concerned. This phonetic regularity is not preserved by OM., however,

1. *In lingua marathe*, § 235.

2. *Ibid*, § 235.

in the semantic field. For the tense indicates along with its natural sense of continuity of action in the past a number of other senses like eventuality and probability of action. BLOCH<sup>1</sup> has illustrated its ■■■ in OM. in three different times, past, present and future, with examples from *Jñānōvari*, which are multiplied by the present author<sup>2</sup> elsewhere. It is this uncertainty of ■■■ of this flexion, which in the opinion of BLOCH goes back to the Vedic times, that makes DODGE<sup>3</sup> call it Aorist. It is again this very uncertainty of time indicated by this flexion along with its phonetic correspondence with similar OI-A. and MI-A. forms that admits its claim as the rightful descendant of the Historic Present of Sanskrit.

### § 82. Imperative :

The desinences of the Imperative in OM. are as follows :

Sing.	Plur.
1. -u	-u
2. (-a), -ī, -ē, -ā	-ā
3. -o	-ātu, -otu.

The forms are as under :

Sing.	1.
	2. <i>avadhāri, aṣa, āpi, kari, cāla, jāye, niga, pālī, baīsa, mara, ye, rākhāi, lāga.</i>
	3. <i>jāo, pāho, maro, lāho, ho.</i>
Plur.	1.
	2. <i>āikā, āpā, gheā, jā, neyā, pusā, sātghā.</i>
	3. <i>āikatu, bhaṭotu, hotu.</i>

Forms for the first person, both sing. and plur., generally do not occur in OM. texts. Direct transmission from Sanskrit is seen only in the case of terminations for the second and third pers. sg. and pl. Elsewhere BLOCH<sup>4</sup> presupposes the influence of the present indicative. As regards the -ā

<sup>1</sup> *In langue marathe*, § 237.

<sup>2</sup> *Yadava-kālīna Marāṭhi*, ■■■ 222-223.

<sup>3</sup> *ESOS*, Vol. IV, pp. 663-664.

<sup>4</sup> *In langue marathe*, § 239.

and -ई terminations of the second pers. sg., he traces them back to Sk. -द्भि (> Pk. -द्भि, *ebhi* > Ap. -ई) which is added to all themes. He also presupposes that the termination -ई is added ■ to the transitive verbs and -ई to the intransitive verbs. A third type of forms in -ई (e.g., *vākhāī*), not noticed by him and quite common in OM., is an extended variation of the -ई form. The forms of the third pers. pl. in -āta and -ota are an illustration of semantic fusion showing more of a combination of the benedictive and the desiderative or optative rather than the imperative proper.

### § 63. Future :

The desinences of the future in OM. are as follows :

	Sing.	Plur.
1.	-īna, -āina, -ō	-ō, -īni
2.	-āila, -īila	-āla
3.	-ē, -ī, -āila, -īla	-ālla, -īlla

The forms are as under :

- Sing. 1. (a) *āpīna, karīna, khāīna, dēina, koīna*, and etc.  
 (b) *paḍaina, maraina, ramaina*.  
 (c) *yevō, sāṅghō*.  
 2.  
 3. (a) *ughaḥe, ure, paḍe, moḍe, lābhe, vāḍhe*.  
 (b) *karī, lopi*.  
 (c) *asāila, kīḥāila* (pass.), *kucambāila, rākhaīla, lāgaīla, sāṅghāīla* (pass.).  
 (d) *karīla, dōila, voḷagavīla, sāmabhāīla, hoīla*.  
 Plur. 1. (a) *deō, pāhō, yevō, vandā, sāṅghō*.  
 (b) *deāni, doḥauni, bāndhanni*.  
 2. *ghālāla, gheyāla*.  
 3.

The suffix -ī-, changed to -ā- when following a nasal vowel, seems to be a distinguishing mark of the Future, except in the case of the first pers. plur. where the influence of the Historic Present is obvious. According to BLOCH,<sup>2</sup>

<sup>2</sup> *La langue marathe*, § 241, ■■.

there is ■ trace whatsoever of the sigmatic future of OI-A. in the whole history of Marāṭhī which belongs to the central group of NI-A. languages where the future is formed on the basis of the Historic Present. Accordingly, he traces the -l- ■ the future in Marāṭhī to some participial form ■ ■ Sk. verb  $\sqrt{\text{lā}}$  (to receive). In other words, the Future of OM. is nothing but the Historic Present with a -l- extension denoting future. RAJWADE,<sup>1</sup> on the other hand, treats ■ future ■ a descendant of the second future with the si- ■ -ya- of Sk. and suggests that the addition of -l- in Marāṭhī is only to distinguish its forms from those of the Historic Present. Whatever be its origin, one thing is certain that ■ Future in OM. has undergone considerable phonetic changes so far as the suffix -l- is concerned. For apart from its changing to -n- when preceded by a nasalised vowel, it is further seen reduced to ■ *anuvāra* in the ■ of third pers. sg. (e.g., *karī*, *loṭī*), which returns to its original consonantal position in the case of some first pers. pl. forms like *dohāni* and *bāndhāni*. These latter, appearing like absolutes in -*ani*, ■ really forms of the Future.

### § 64. Optative :

OM. has preserved the Optative of OI-A., though in an adulterated form. The desinence is -*ij* for all persons and numbers except ■ second pers. pl. where it is -*ijō*, and goes back to OI-A. -*ita* (*kurvīta*), -*et* (*gacchet*), and etc., the -*ya-* changing to -*ija-* in MI-A. and to -*ja* in ■. The forms to be noticed in the present text are (i) *bhajiye* and *raḍiye*, and (ii) *khejiō*, *bhajiō*, *vejiō*, and *sānghiō*. These forms, though expressive of the optative sense, yet contain some element of the passive ■ -*ya*, not only phonetically but semantically also. This theory finds support in HEMACANDRA<sup>2</sup> and is suggested, though somewhat confusingly, by BHANDARKAR.<sup>3</sup>

<sup>1</sup> *Gram. of Jñāneshwari*, p. 85.

<sup>2</sup> *Prakrit Grammar*, 2.165.

<sup>3</sup> *WPL.*, pp. 215-216.

## § 65. Negative Verb—formation :

We have the following types of negative formations in OM.

1. By the use of the negative forms of the verbs *aaṃṣ* (to be) and *hoṃṣ* (to become) as, for example, *naṃḥatī*, *naṃḥe*, *naṃḥeti*, *nase*, *nāḥī*, *noḥe*, *nḥave*, and etc. The negative construction here amounts to using these auxiliary forms with the participial forms of major verbs. They are in use independently also.

2. By the ■ of the negative particle *na-* which may or may not combine with ■ major verb.

(a) In combination : *nāṃī*, *nāṃṣe*, *nīsadatī*, *nūḥatī*, *nūpaje*, *nure*, *negḥā*, *neyā*, *nedāṃ*, and etc. The colouration of the vowel in *na-* in many cases ■ to be due to contamination of similar sounds in the body of that word.

(b) Independent : *na pavīṣe*, *na lāgatā*, *na lage*, ■ *lāḥe*, *na vacs*, and etc.

(c) By the ■ of the negative adverb *-nako-* which is added on to the infinitive forms of the main verbal theme. The ■ expressed is that of the Imperative; e.g., *puṣṣo nako*; *bolṣo nako*; *radṣo nako*; *lāṣṣo nako* (all from Ex. No. 17).

## § 66. Nominal System of Verbs :

The gradual change from the Verbal to the Nominal system of conjugation is visible throughout the history of I-A., and in OM. we see the participial construction developed to ■ large extent. The most important in this category are the present, past passive, and future participles to which may be added the Infinitives and the Absolutives.

## § 67. Present Participles :

OM. possesses two types of present participles : one being declinable and the other indeclinable.

1. Declinable : These end in *-ta* which termination ■ back to ML-A. *-anta* and OI-A. *-at*. They are used either as verbs or ■ adjectives.

(a) As Verbs : The termination used is throughout -ta irrespective of the person or number: e.g., *ābhavitu*, *utata*, *khejata*, *jāta*, *dāhvata*, *nācatu*, *bhāśajata*, *śodhāta*, and etc. The -u seen in [ ] forms is added in the case of masc. subjects [ ] analogy of the Nom. Sg. forms of [ ] ending in -a. These participles are also seen in compound verbs with the auxiliary verbs *asa* and *āha*; thus, for example, *utataśa*, *jataśa*, *dīśataśa*, *detuśa* and *hoḥu* [ ] for -asa-, and *pājatāye* for -āha-.

(b) As Adjectives : Here the final vowel of the participle changes according to the gender of the noun it qualifies, thus becoming -tā (masc.), -tī (fem.) and -tē (neut.), and giving us forms like

Masc. *jāpatā*, *jītā*, *māritā*, *vacitā*.

Fem. *cokhātī*, *jitī*.

These being adjectives occur in different case-forms; e.g., *vēcateyā* (gen.), *vīcateyī* (loc.), and *śarateyē* (instr.). For a fuller treatment of these reference may be made to BLOCH.<sup>1</sup>

■. Indeclinable : The termination for the indeclinable present participle in OM. is -t which can be derived from similar OI-A. termination -āna. This -t is added [ ] to the -ta participle which is then used adverbially and not adjectively. The forms [ ] : *asatā*, *khātā*, *jātā*, *dāhātā*, *utātā*, *paśātā*, *pātā*, *bhājātā*, *vāntā*, *hoṭā*, and etc. [ ] is interesting to note that RAJWANE<sup>2</sup> treats these as indeclinable past participles tracing them back to OI-A. forms in -tā reducible in Ardhamāgadhī to forms in -tā. BLOCH,<sup>3</sup> on the other hand, offers two different explanations : [ ] that the final -t of this participle is connected with the desinence -ānā of the oblique plural, and the other that it may derive from the adverbs ending in -tvānam in Pāli and -tānam in Ardhamāgadhī. Both of these explanations are, however, not acceptable.

1. *la langue marathe*, § 244-249 and 255.

2. *Grm. of Jñāneshvar*, p. 103.

3. *la langue marathe*, § 262.

## § 68. Past Passive Participles :

These are formed by the addition of *-la* to the Sk. past passive participles ending in *-ta*. This *-la* is to be traced to MI-A. *-alla* with its variants *-āla* and *-ula*. The participle thus formed is adjectival by nature and is used in OM. both as verb and as adjective.

The desinences in the case of verbal               as follows :

	Masc.	Fem.	Neut.
Sing. 1.	<i>-lō</i>	<i>-liyē</i>	<i>-lō</i>
2.	<i>-lāsa, -lāsi</i>	<i>-lisa, -lisi</i>	<i>-lōs</i>
3.	<i>-lō</i>	<i>-li</i>	<i>-lō</i>
Plur. 1.	<i>-lō</i>	<i>-lō</i>	<i>-lō</i>
2.	<i>-lō</i>	<i>-lō</i>	<i>-lō</i>
3.	<i>-le</i>	<i>-liyā</i>	<i>-lō</i>

The forms are        under :

- Sing. 1. Masc. *uddharilō, upajalō, jālō, taralō, pavalō.*  
 Fern. *upokṣeliyē, padaliyē.*  
 Neut.
2. Masc. *janmaldsi, bhūlalāsi, rātalāsi.*  
 Fern.  
 Neut.
3. Masc. *āyālō, ntarilō, udaijēlō, khetinalō, gela, jāhālō, jintālō, jiyālō, dīnhalō, dekkilō, and etc.*  
 Fern. *utarilō, kāpilō, gell, jān, phell, dīnhali, pātāl, bhedaḥ, and etc.*  
 Neut. *ōkilō, ughaḍilō, kelō, komāilō, gelō, jālō, phaviyalō, dīnhālō, mhanitālō, sāṅghatailō, and etc.*
- Plur. 1.  
 2.
3. Masc. *gela, ghātinle, nīfatle, lāginle, lāginhale, sāsinale.*  
 Fern. *āniliyō, khādīliyō, ghātaliyō, cāriliyō, baissaliyō.*  
 Neut. *ughadil, jāhāl, phaviyal, didhal, vajagavil.*



These forms indicate that the participial base which receives the suffix *-la* is formed in three different ways as under :

1. Ending in *-a* : OI-A. *gata* > MI-A. *gaṇa* > OM. *ge-la*.
2. Ending in *-ta* : OI-A. *tapta* > MI-A. *tatta* > OM. *tāta-la*.
3. Ending in *-na* : OI-A. *datta* > MI-A. *diṇṇa* > OM. *diṇṇa-la*.

■ the adjectival ■ of this participle, ■ following forms may be noted. These participial adjectives agree with the nouns they qualify :

- tuṭalī sātī* (fem. nom. sg.).  
*nimāleyānciyā goṭhī* (fem. gen. pl.).  
*pāhāleni pāhāṭe* (fem. instr. sg.).  
*bhaṅgaleā Rāmāsi* (masc. dat. sg.).  
*lāgūlī phalē* (neut. nom. pl.).

Such adjectives can also be used ■ ■ ■ ■ ■; e.g., *ḍipālē* (masc.). The nominal use is, however, rare.

An adverbial use of ■ is participle with the addition of *-syā* is noticed frequently. Thus, for example, we have forms like *jāleyā*, *tuṭāleyā*, *dekhīleyā*, *paṇīleyā*, *pāhīleyā*, and etc.

## § 69. Future Participle :

The only declinable participle denoting the future ends in *-āva*, the termination going back to MI-A. *-taṇva* and OI-A. *-taṇva*. Following ■ the desinences and the forms for different genders.

	Masc.	Fem.	Neut.
Sing. 1.	-āva	-āvi	-āva
2.	-āvaṇi	-āviṇi	-āvaṇe
3.	-āvā	-āvi	-āve
Plur. 1.	-āve	-āvīgā	-āvi
2.	-āve	-āvīgā	-āvi
3.	-āve	-āvīgā	-āvi

The forms are

Masc. Sg. *attherāvā, bāndhāvā, vānāvā, koāvā.*

Masc. Pl. *koāve.*

Fem. Sg. *jāyāvī, deyāvī, voḍavāvī, sūṅghāvī.*

Fem. Pl. *pusāvīyā, śodhāvīyā.*

Neut. Sg. *āikāvā, lokhāvā, mavāvā, koāvā.*

Neut. Pl. *lūvāvī.*

As BLOCH<sup>1</sup> points out, it is this participle in *-āva*, and not the causative, that has given rise to the potential mood. For this participle indicates both the future and the obligatory senses. It further gives rise to an indeclinable participle ending in *-āveyā* and expressing the sense of the future only; e.g., *aṭṭhāvēyā, karāvēyā, cārāvēyā, nhāvēyā, sūṅghāvēyā*, and etc. Sometimes a dative postposition is added on to these indeclinables and we get forms like *pāvāvēyā-kāraṇā, bhajāvēyā-si*, or *bhajāvēyā-lāgi*. But generally these participles are used adverbially.

### § 70. Infinitives :

The indeclinable infinitive ends in *-ō* in OM. and is connected with similar OI-A. forms in *-itum* and MI-A. forms in *-iū*, the initial *-i* of which has been lost in OM. Beginning seems to have already been made by OM. to reduce the *-ō* to *-ā* and thus we have also a few forms ending in *-ā*. Thus,

*-ā* : *āpā, karā, prārthā.*

*-ō* : *karāō, kheḷō, jāō, paḍō, pālō, pusāō, bolō, māgō, raḍō, rākhō, sūṅghō*, and etc.

Forms like *karāō* and *pusāō* show a further extension of *-ō*. The participles indicate motive or intention and also suggest the        of future.

### § 71. Absolutive :

The absolutive suffix in OM. is *-aṇi* (or its variant *āni*) and goes back to Sk. *-tvāna*, *-tvāna* : Pk. *-ttānam*, *-ttānam*, *-āṇa*. The forms are

<sup>1</sup> *la langue marathie*, §       .

1. -āni : karāni, gheāni, oirāni, joḍāni, dhūni, leāni, hoāni.
2. -auni : āikauni, ughaḍauni, uḍauni, tokhauni, bolāni, bhāṇauni, rigauni, and etc.

A third type of formation is also seen, though rarely, in the prose works of the Mahānubhāva sect. It ends in -ā, which is a further shortening of the suffix -āni, and we have a form like *vaḍā* and some more in *Govindaprabhucarita*. This type of form which can easily be confused with the infinitives ending in -ā or -ḍ was actually anticipated by BLOCH.<sup>1</sup> But in its absence he had to turn to the ablative in -auni of the denominatives in -nē (e.g., *karānē* : *karāuni*) for an explanation of the absolutive. BLOCH's difficulty in not accepting the Sk. -tvānam-tvānam derivation is the treatment it presupposes of the intervocal dental -n- which according to him should not only not remain as a dental nasal (as in -auni) but vanish altogether.<sup>2</sup> When, however, we actually find it reduced to a nasal vowel as in a form like *vaḍā*, we can very well accept the traditional view of deriving this suffix from the absolutive suffix in Sk. -tvānam or -tvānam and reject the other theory.

Special use of the absolutive *māḥaṇauni* of the verb *māḥaṇāḍ*, to say, has to be noted. It is commonly used both in OM. and NM. as a conjunctive meaning 'hence' or 'therefore'.

## § 72. Denominatives :

OM. also possesses the denominatives in -nē which go back to similar forms in Sk. ending in -ana; e.g., *karānē*, *bolānē*, *māḥaṇānē*, and etc. The extended form in Marāṭhī, as in Rājasthānī, Hindī and Punjābī, is influenced, according to BLOCH,<sup>3</sup> by the obligatory participle ending in -anāya.

<sup>1</sup> In *langue marathie*, § 254.

<sup>2</sup> STEN KONOW also experiences this difficulty (vide *JRAS.*, 1902, p. 419).

<sup>3</sup> In *langue marathie*, § 254.

## § 73. Adverbs :

The adverbs of OM. have three different bases as under :

1. Based ■ nouns : *veļovēļā*.
2. Based on pronouns : *kaisē, jaisē, taisē* (< Sk. -ka, -ya, -ta respectively).
3. Based ■ older adverbs and adverbial expressions : *puķhē* (< Sk. *puratas*), *bāhīrī* (< Sk. *bahir*-).

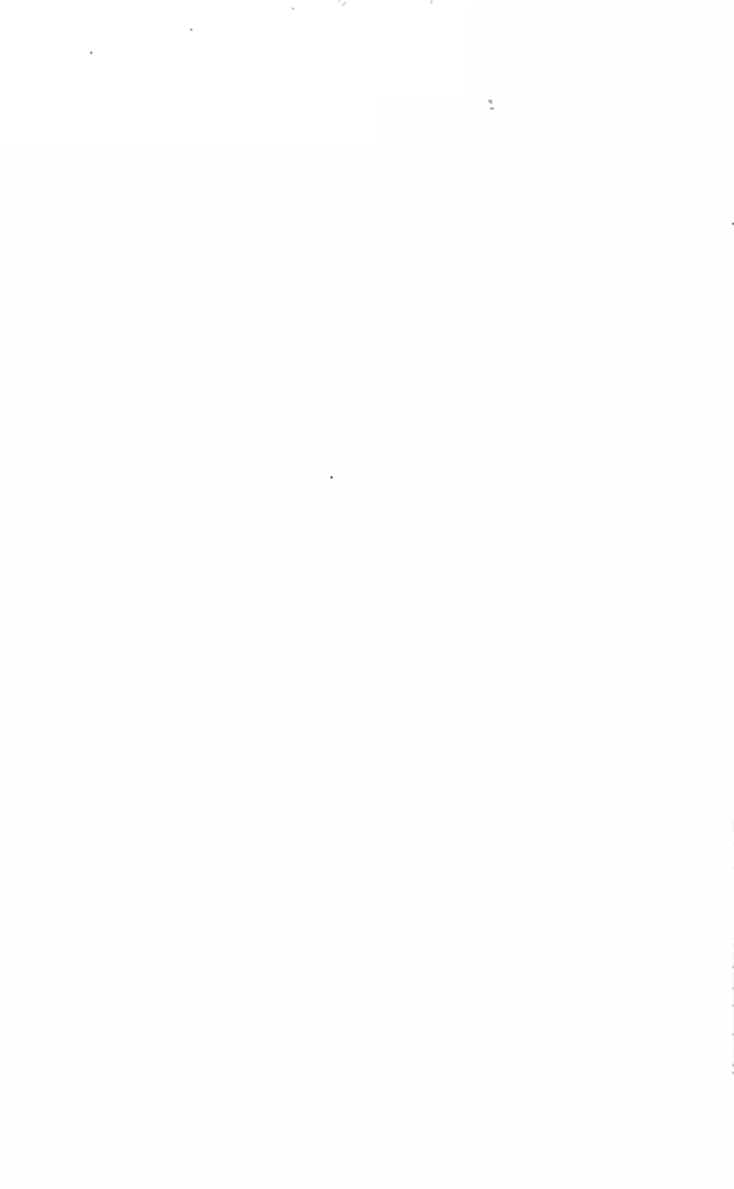
The following are the chief types of adverbs in OM.

- (1) Adverbs of Time : *akasmāta, akhaṇḍa, ācandrārka, āḥi, āḥūl, ātā, udiyā, levi, teh-vaḥ, nica, pratyahī, maga, lava-kari, veļovēļā*.
- (2) Adverbs of Place : *koḥē, cahīkade, javaḷa, tetha-tethē - tethila - tethauni, dīri, puḡati, puḡhē, puḡhē, bāhīrī, māgā, varu - vari*.
- (3) Adverbs of Manner : *atisē, aisē, kīru, cuḡacuḡā* (onomato.), *jaisē, niparavāsa, taisē, yekāyekī, santata, savē*.
- (4) Miscellaneous Adverbs :
  - (a) Expletives : *i, kī, ca, ci, nā, paī, hī*.
  - (b) Vocatives : *ara, āgā, āho, kaḡā* (alas), *gā, jaye, jī, pā, re, vo, ho*.

## § 74. Conjunctions :

The following are ■ few conjunctions found in OM.

*apika, athavā, āpi, kī, jari - jarkī - jarhai, jāvā, jevi, jāī, tathā, tathāpi, tadā, tari - tarhī - tarhai, tavē, tāī, pari, piya - puḡu, nā, yarkavi*.



# TEXTS

## EXTRACT No. ■

Saka 972, about] INVOCATION TO TIME ETERNAL<sup>1</sup> [1050 A.D.

- जेआ-ईश्वररूपा योगी परमसमाधिबन्त नेणती तें केलें ज्ञान ।  
जेआचा प्रभवो ष्ढुणिजे उत्पत्ति, मध्य स्थिति, विरति तो प्रलयो,  
ऐसा त्रिविधु कालु । तेआ कालाचा विषय ज्ञानें बंध्यें निर्फळें  
जाळि । कव्हणाचि । जेही जाणितिले परमतत्त्व तेयाचि ज्ञानें  
5 अतिसें निर्फळें जाळि । उत्पत्ति स्थिति प्रलयो ऐसें नेणति ऐसा जो  
कालु ईश्वर तेआसि नमस्कार । पुनरपि सकल विश्वाचें जन्म  
प्रतिपालु संहार येथ कारण समर्थ । पुनरपि कैसा जाळा, प्रत्येहि  
नखेंचि करुनु मानिजे मविजे तेया ईश्वररूपा कालातें मी मंयुकर्ता  
श्रीपति नमस्कारी तो ग्रंथु समाप्ति पावावेआकारणें ।  
10 गंगादि मुनीस्वरीं केलीं शास्त्रें अणिक वाराहमिहहल्ललादिकीं  
आचार्यां तिहें केलि जियें शास्त्रें तियें समस्तें अवलोकुनु मग मी  
श्रीपति रत्नाचि माळा रचितों<sup>2</sup> ओवितों<sup>3</sup> ज्योतिष नादें रत्नां  
तेयांचिया माळा देवज्ञ जे ज्योतिषि तेयांचिया कंठा अळंकारावेआ  
कारणें ।

- Jyotiga-ratna-māla (Intro.)

## No. 0.

1. When the ascetics, e■■ in their absorbed state, do not know the real nature of God, how can that be called knowledge? Time is triform (or consisting of three states): beginning, meaning creation, middle, i.e., being and end or dissolution. This nature of Time is not at all known even to those who have come to know the ultimate Reality (lit., ■■■ their knowledge has become fruitless without their knowing the nature of Time). My salutation to God who is verily Time without, however, the attributes

of creation, being and dissolution. Even again, He is the *primaeval* cause of the origin, maintenance and destruction of the entire universe; even again, He is ascertained and measured every day by means of asterisms (or stars). I, the author (of this work), SRIPATI, offer my salutation to this Time in the form of God for the (successful) completion ■ my work.

2. After having gone through all scientific works (lit., sciences) written by ■ like GARGA and others and by *ācāryas* or masters headed by VARAHAMIHIRA and LALLA, I, SRIPATI, now string together a garland of gems, ■ from the science of astrology, in order to adorn the speech (lit., throat) of the diviner astrologers.

(1) This extract contains the first two sections from SRIPATI's *Jyotiṣarātmamāh* embodying his own commentary on the Invocatory verses from ■ the original Sanskrit work. Here the two texts, G and R, from PARSE's edition ■ fused together with an attempt at some reconstruction of forms like *jayā* (*jeā*), *jayāś* (*jeāś*), *prabhava* (*prabhāva*), *taṇḍ* (*ṭāḍ*), *pāṇḍavā* (*pāṇḍavā*), and others.

(2) This very first sentence is defective syntactically, the relative pronoun *jayā* being left unrelated.

(3) Here the Sanskrit text has passive construction — *vivacayate jyotiṣarātmamāh* — in place of the active one in the first ■ here.

(4) This form occurs as *vopīṭa* in G and as *ovīṭa* in ■. Then again, G has *racīṭa* in place of *racīṭa* of ■. Now the question is whether the forms *ovīṭa* and *racīṭa* are to be treated as irregular forms of the first person or regular forms of the third person. The active construction obviously supports the 'first person' theory. The texts, both G and R, being defective in the formal and functional uses of vocabularies, nothing definite ■ be ■ the possibility of a form ending ■ -*ce*.

Saka 905]

EXTRACT No. 1.

[963 A.D.]

### ŚRAVAṆA-BELGOḶA STONE-INSRIPTION

1. श्री चावुण्डराजें करवियलें
2. श्री गंगराजे सुत्ताले करवियलें'

No. 1.

- (L.) 1. The glorious *Cāvaṇḍarāja* caused (this image) to be made.

- (L.) 2. The glorious Gaṅgarāja caused the enclosure to be made.

(1) The differences in the characters of these two lines, though both Nāgarī, are obvious. The very first letter क्ष (kṣ) is more ornamental in the first line than in the second. Then whereas we have anusvāras on the letters ज्ञ (jñ) and ण (ṇ) in the words Cdvagdarjñ and karaviṇṇ respectively in the first line, we do not have them in the grammatically similar forms Gaṅgarājñ and karaviṇṇ in the second line. Then also the absence of anusvāra on the letter ण (ṇ) of the word सुवर्ण (suvṛṇ) shows that the second line was engraved by a sculptor different from the one who had engraved the first one and who had a better sense of the orthography of the language. Lastly, the anusvāras on the letters ज्ञ (jñ) and ण (ṇ) in the first line are solid, while that on the letter ण (ṇ) in the word Gaṅgarājñ of the second line is hollow. All these differences go to prove that the second line was inscribed after the first one, though it must be admitted that the artist was trying to imitate the hand and the style of his predecessor. HULTSCH, however, holds a different view and assumes that both lines were engraved at the time of Gaṅgarājñ, a view not acceptable to scholars like RICE and NARASIMHACHARI who assign two different dates, divided by more than a century, to the two lines of this inscription.

EXTRACT No. 2.

Saka 332] DIVE-IGARA COPPER-PLATE [1080 A.D.

1. ओं स्वस्ति संवत् ३८२ सुवर्ण संवत्सरे सा-
2. गौरीर पोर्णमास्यां शुक्ले ॥ श्रीस्वित्तिपुरिणीं वी-
3. नि सासनं वासुदेवमहर्षये वरुणवि रिसिष्य
4. ऋषेसास सीवू वरुणवि एतत्प्रमुखं स्थानं<sup>१४</sup> मावलभ-
5. त्वं पासेः ठविषली ॥ तथा सातावीसें सत सुवर्णः दा-
6. वोदरः पासि ठविषली । सु. गा<sup>१५</sup> १२७ सुवर्णः<sup>१६</sup> योषसे-
7. मु स्थानहृत्वा । दीवेचे रिसियाये<sup>१७</sup> ऋषी<sup>१८</sup> वदेव वरुणवि त्तिके<sup>१९</sup> -
8. वरुणवि जीवाणे<sup>२०</sup> नागरुद्रमहर्षि मधुवे<sup>२१</sup> वरुणवि मधुव-
9. य देवसु हे जाणति । ऋ<sup>२२</sup> सुवर्ण लिहल्ले<sup>२३</sup> तं<sup>२४</sup> काठेअः साम<sup>२५</sup> तः ॥

No. 2.

- (L.) 1. Om. Prosperity! In the Saka year 332 named Śārvatī,



- (L.) 2. on Friday, the full-moon day of *Mārgaśīrṣa*,  
 (LL) 3-4. two grant-deeds regarding *Śhātibhūmi* and belonging to one *Vāsudeva-bhaṭṭarāya* were brought by him to a body (of citizens) headed by *Śaṭaṅgavi Risiyapa Ghaisāsa* and *Śivā Śaṭaṅgavi*, and deposited with one *Māvalabhāṭṭa*. Similarly, one hundred and twenty seven coins of gold  
 (L.) 5. were deposited (by him) with *Dāmodara*, (in figures) 127 gold-*gaḍyāṇakas*, for the upkeep  
 (L.) 7. of the (aforesaid) body. The following citizens of *Divā*, namely, *Risiyapāi Paṭvadeva*, *Śaṭaṅgavi Tikai*,  
 (L.) 8. *Śaṭaṅgavi Jivapāi*, *Nāgarudrabhaṭṭa*, *Madhuvai Śaṭaṅgavi* and  
 (L.) 9. *Madhuvaya Devaki* know about this. The gold (coins) mentioned above ■■■ strung into a necklace.

(1) Om denoted by the symbol  $\text{ॐ}$  in the original.

(2), (3), (5), (7), (8), (9), (10), (11), (12) and (13) All these words contain what is known as *prāṣaṅgīkṛtā* and should be read as *paṭvāsaṁśayān*, *ghaisāsa*, *pai*, *paṭvadeva*, *tikai*, *jivapāi*, *madhuvai*, *jā*, *tā* and *samsā* respectively.

(3) The oldest reference to the surname *Ghaisāsa* in the form *gaḥisāśāsa* ■ found in the Rādhanaṭpura copper-plates of the third Rājāśāhā King Govinda dating Śaka ■■ (vide, Ep. Ind., Vol. VI, p. 242). For other references see Ep. Ind., Vol. XVIII, p. 236; Ind. Ant., Vol. VII, p. 304; Vol. XIV, p. 49. It ■■■ that *ghaisāsa* was the name of an office.

(3-A) *śāṭāna* here means the civic body for a town and the word appears with similar meaning in Karitala Inscription (vide, Ep. Ind., Vol. II, p. 179) and the Khambha copper-plates ■ the Chālukyas (vide, Ep. Ind., Vol. XXII, ■■, 189-191).

(4) and (5) Abbreviations of *सुवर्णगाढ्याणकः* (*suvarṇagaḍyāṇakāḥ*) and *सुवर्ण* (*suvarṇa*) respectively.

# EXTRACT No. 3.

Śaka 1066] AMBEJOGAI STONE-INSCRIPTION [1144 A.D.]

1. ओ३ ॥ स्वस्ति संवत् १०६६ रक्ताक्षी संवत्तरांतर्गतं अश्विन  
 2. शुद्ध १ गुरुदिनं आद्यह् ओभूषरतामपादपंकजजम्—

3. र श्रीरत्नाद<sup>१</sup>वः शुद्धचरणाराधनतत्परः अंबासमाधिष्ठि-  
 4. तं महामंडलेश्वर उद<sup>१</sup> उदयादित्यादाव<sup>१</sup>न परमभक्त्या मा-  
 5. या कामतु तस<sup>१</sup>लुप्राप्तौ ग<sup>१</sup>२० तथा कामाख्य<sup>१</sup> भूमि ग<sup>१</sup>१२  
 6. राक्षि सलिवण दांड<sup>१</sup>काचीं निवर्तान<sup>१</sup>३ सिंघणाद<sup>१</sup>वा  
 7. जवलयामी भूमि दत्त नाथपूजित<sup>१</sup>आ पुजार<sup>१</sup>आ ग<sup>१</sup>१२  
 8. कुंभे<sup>१</sup>पल्ली भूमि ग<sup>१</sup>५ तलि मान्य त्रि<sup>१</sup>ल३५ धानवाप्रति  
 9. त<sup>१</sup>ला हो १ हाटप्रति कवडा १ फूलासरी १ मला १ जा<sup>१</sup> फेडो  
 10. तला<sup>१</sup>पी त<sup>१</sup>आ योगिनीचा वज्रदंड पाठ<sup>१</sup> ॥

## No. 8.

- (L.) 1. Om. Prosperity ! In the Samvat year named *Raktākṣī*,  
 (L.) 2. on this day, i.e., Thursday, the first day of ■ bright half of the month of *Āśvina*, ■ bee on the lotus of the feet of *Śrī Bhūcarandītha* (i.e., *Śiva*),  
 (L.) 3. *Śrī Rāṇadeva*, intent upon serving the feet of his Guru, or teacher, and residing in ■ ruling over the province of *Ambā*,  
 (L.) 4. ■ supreme chief of the province, *Udayādityadeva*, with great devotion,  
 (L.) 5. (has given) to *Nātka* (i.e., to the temple of *Śiva*) a field in the village of *Solu* fetching twelve *gadyāṇas*,  
 (L.) 6. a rice-field measuring three *nivartanas* by the rod of *Sāhivāhana* (i.e., about 600 cubits) in (the village) *Rādī*, and  
 (L.) 7. land in *Javalagrāma* of *Singhapadeva*. To the priest worshipping the *Nātka* (are given) twelve *gadyāṇas* (in cash),  
 (L.) 8. land worth five *gadyāṇas* in *Kumbhaśipola*, thirty-five good bullocks from *Tala*, from each oil-mill  
 (L.) 9. ■ spoonful of oil, ■ *kavaḍḍ* (a coin of a specific value) from each shop, one garland of flowers, and one orchard. He who destroys, or

(L.) 10. nullifies (this record of grant) would suffer        thunderbolt of the Goddesses (or Yoginis).

(1) Om denoted by the symbol ॐ.

(2) An instance of unwarranted doubling of consonant.

(3), (4), (5), (8), (9), (11), (13), (14), (15), (16), (17), (19), (21), (22), (23), (24), (25) and (26). All these words contain *prathamāśṛī* and should be read as *Gurudina*, *adyekha*, *Rainaduch*, *-douch*, *Solugrand*, *Ramābhya*, *dāndadot*, *nivartana*, *Singha-mūdev*, *-pijita*, *pijared*, *Kumbhānpaṭ*, *baḷa*, *leḷa*, *jo*, *loṭa*, *ṭaḷ*, and *paṭa* respectively.

(6) This word, *Ambāsamādhiḥṭita*,        be analysed and interpreted in three different ways : i. *Ambā-samādhi-ḥṭita*, meaning 'residing at the rest-house or shrine of Ambā'; ii. *Ambā-santā* (या)-*dhīḥṭita*, meaning 'whose ruling Goddess is Ambā'; and iii. *Ambā-samādhīḥṭita*, meaning 'residing        or ruling over the province of Ambā'. We prefer        last interpretation.

(7) The letters *uda*        inscribed twice through       

(10), (12), (18) and (20). Abbreviations for the word *gadyā-saka*, meaning a coin of a specific value.

#### EXTRACT No. 4.

*Saka 1132*      *PĀṬAṆA STONE-INSCRIPTION*      [1210 A.D.]

1. 'इया पाटणीं जें कर्णे चषटे तेहाचा असिमाउ' जो राउल होता ग्राहकापासी तो मडा दीन्हा । ग्राहणां जें विकतेयापासीं ग्राह्यांतर तें ग्राहणीं दीन्हेलें । ग्राह-
2. कापासी दामाचा बोसोवा आसुपाठी' नगरे' दीन्हा ॥ हलदाह्या' बेला सिद्ध वे<sup>10</sup> ॥ बाहीरिला आसुपाठी' निघवें ग्राहकापासीं ॥ पांच पोसली ग्राहकापासीं        पहि-
3. लेआ घाणेआ बाणाची<sup>11</sup> लोटि मठा दीन्हली ॥ जेती घाणे बाहति तेतीयांप्रति पली पली तेला ॥ एष जें मविजे त<sup>12</sup> मडीचेन मापें मदारें मापाउ        अर्द<sup>13</sup> ॥ अर्द<sup>14</sup>
4. मापहारी मूपाचें<sup>15</sup> सुंक । तया भूमि : ॥ बतुराघाट विमुद्धा ओहुग्राम<sup>16</sup> ॥ घडवालेआ<sup>17</sup> कामतामध्य<sup>17</sup> बहुबुधु<sup>18</sup> ॥ एकलबुधु<sup>19</sup> ॥ पंडिताचा कामतु ॥ चीत<sup>20</sup> प्रा-॥
5. मी बाकरा<sup>21</sup> ॥ घामोजीवीआ<sup>22</sup> सोडिआ<sup>23</sup> ॥

## No. 4.

- (L.) 1. In this *Pāṭha*, the Government-revenue on the articles of merchandise collected from the purchasers, which was (so far) directed to the Royal family, is now given to this College. The *brahmottara* (a kind of income) received by Brahmins from the merchants is also given by the Brahmins (to the College).
- (L.) 2. The town has given the twentieth part of a *dāma* (a specific coin) that it gets against every *āsu* (another specific coin) from the purchaser. The *gidhavi* (a specific measure) obtainable from the purchaser against each *āsu* collected from the (sale of) *vari* (a kind of grain) grown by the labour of the bullock yoked to the plough (is also given to the College). (So also), five betelnuts received from each purchaser.
- (L.) 3. A specimen pot (of oil) from the first product of an oil-mill is given to the College. (And) a spoonful of oil each from as many oil-mills as are working. Here whatever is to be measured should be measured by the standard used by the College. Of the measured quantity half should go to ■■■ College and half —
- (L.) 4. to the measurer (as per) Regal law. Now, ■■■ four boundaries of the (donated) land : the group of four trees and the single tree ■ the field of *Dhāḍabāḍā*; the field of *Paṇḍita*,
- (L.) 5. the canopy in *Citegrāma*; (and) ■■■ raised seats of *Dhāmōḥi*.

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(1) From this line, No. 22 in the original, commences the Marāṭhi portion which ■■■ upto line ■■■.

(2), (4), (6), (10), (12) and (20). These are instances of the *pyṭhamāṭhi* and the words have to be read ■ *keṣṭ*, *jṣ*, *brahmottara*, *siddhauṣi*, *ṭṣ*, and *Citegrāma* respectively.

The following are the different readings by BHAI DAJI (BD.), ■■■ (K.), and RAJAWADE (R.) : (2) *vari* (R); (3) *dinhāḍ* (R); (7) *ṣaṇḍāṭhi* (K), *ṣaṇḍāṭhi* (R); (8) *magarṣ* (R); (9) *taladāḍi* (K), *jaldāḍi* (R); (11) *dāḍet* (K-R); (13) *arḍham* (K);

(14) bhāpācā (ED); vāpācā (K), bhāpācā (R); (15) oḍhagrdana (R); (16) a..bāle... (K), paṣama bāleā (R); (17) kāmata madhye (R); (18) ca...vaṇṭā (K), vaṇṭabundhu (R); (19) ekala..jā (K), paṇṭabundhu (R); (21) cāurā (R); (22) dhama-jāta (K); (23) soḍhā (R).

śaka 1195-99]

EXTRACT No. 5.

[1273-77 A.D.]

## PANDHARAPURA STONE-INSCRIPTION

1. ॥ स्वस्ति श्रीसकु ११९५<sup>१</sup> श्रीमुख संवसरे कागनिपुर<sup>२</sup>  
श्रीविठलदेवरामासि तिसासिति फुलें दांडे आचंद्रार्क चालावेआ  
नाता भक्तमालिआ [ ] पैकाचा विवर ॥
2. सकु ११९८<sup>३</sup> घाता संवसरे मार्ग यदि २ वृषे सोडवी-
3. कार हेमादो पंडीती [ ] वत्त ग<sup>४</sup> १ देव वांडा १
4. स्वस्ति श्री सकु ११९९<sup>५</sup> ईश्वर संवसरे मार्गसिर<sup>६</sup> (सुद १५  
सुके ॥ श्रीविठलदेवरामा-)
5. सि पांडरीकडमुष्य<sup>७</sup> समस्तां चालिआकें सुस्त<sup>८</sup> (श्रीमादव-  
नारायण प्रौढप्रता-)
6. पचक्रवर्ति<sup>९</sup> श्रीरामचंद्रदेवराएं दा(न) वा(हील श्रीसर्वाधि-  
कारी श्रीविठ्ठ-)
7. लदेव बलदेवनायकें दा(व महसी वत्त; श्रीमंगल महाश्री)

## No. 5.

- (L.) 1. Prosperity 1 Details of money given by different groups of devotees towards a permanent (lit., as long as the sun and moon endure) establishment for [ ] service of Śrī Viṭṭhala of Phāganīpura with flowers and stalks administered thrice (daily), in the śaka year 1195, named Śrīmukṭha.
- (L.) 2. On Monday, the third day [ ] the second half of Mārgaśrīpa in the śaka year 1198 named Dhātā,
- (L.) 3. Hemādī Paṇḍita, of Soḍavā, gave [ ] all glory [ ] gadyūpa fetching one stalk.

- (L.) 4. Prosperity ! On Friday, the fifteenth (i.e., the full-moon) day of the bright half of *Mārgasīrṣa* in the *Saka* year 1199, named *Lévara*, to *Śrī Viṭṭhaladeva*,
- (L.) 5. the leader of the company of devotees in *Pāṇḍarī*, the ideal of all ethics, and *Śrī Yādava Nārāyaṇa* of great fame,
- (L.) 6. the Emperor, *Śrī Rāmacandradeva*, offered his own donation. His chief officers, *Śrī Viṭṭhaladeva*
- (L.) 7. and *Baladeva Nāyaka*, donated a well for the use of many. Good fortune and great prosperity (to all) !

(1) 1278 A.D.

(2) Old name of Paṇḍharapūra.

(3) ■■■ A.D.

(4) Abbreviation for the word *śaḍyāya*.

(5) ■■■ A.D.

(6) The bracketed portions in lines 30, 31, 32 and 33 come actually under Column 2, but being contiguous with the matter in Column 1, are included in the text here.

(7), (8) and (9) These are the titles ■■■ Rāmacandradeva Yādava the last of which is found in most of his inscriptions. The first two, namely, *pāṇḍarīphadamanukhya* and *śaṁsātā cāṭīnāś śākta*, meaning the leader of the company of devotees at *Pāṇḍarī* ■■■ the ■■■ of all ■■■ practices respectively, seem to ■■■ applied to him especially in the present inscription the subject of which is Devotion to the God of Paṇḍharapūra.

#### EXTRACT No. 6.

*Saka* 1201] UNHAKADEVA STONE-INSRIPTION<sup>1</sup> [1279 A.D.

1. ओं नमो गणधिपतये नमः स्वस्ति स्त्री सके ॥१२०१॥  
बीकम संबत्सरे आद्येहः माह्यप्रौढ-
2. प्रतापचक्रवर्तिः श्रीरामचंद्रदेवः विजयो तत्पादपदुमोपजिविः  
हाधिसाहायी भावकदे-
3. वः प्रधान हेमाक्षिपंडितः ॥ संनिरोपीतः नाएकुः कस्तु  
सोमदेयो पंडितः तस्मिंकाले वर्तमाने ॥

4. नेतायुगीं<sup>१</sup> रामुः वनवासप्रसंगीः सरभंगाचेना भासमा आलेः  
सरभंगाप्रोत्थर्थः हे उदभि उ-
5. दक उल्ल केलेंः तदा कालौषि देवरचोत तिर्थ हेंः हरीहरां  
प्रसादेंः मातापुरनिवासी<sup>२</sup>ः कण्वता-
6. याः कौटुम्भगोत्रः सरणुनाएकः सुतें मेघदेवेंः सकलप्रासादारंभु  
केलः तो रामप्रसादें संपुर्ण
7. आलाः तेयाचा नमस्कारः हरीहरां सेतीसा देवाले देवतागणाः  
सकलां तिर्थाः + + + + +
8. नमस्कारः त्रिकालः ॥ वाचीता विजेंया हो + + तेधिलचि  
ग्रामु ॥१॥ मध्यमुल नीती राजवटि ॥२॥ त-
9. या ग्रामाभ्येदेवा बोनयां स्थल ॥१॥ वडिलिया + ग्रामा + पि  
+ ति + स्थल ॥१॥ चाकुलिया<sup>३</sup> चिः तया प +
10. स्थलः ॥१॥ नाचं महसेत<sup>४</sup>ः तेयांची बाह्यणाः प्रत्यै राज-  
मगिचिः ॥ तया + रवे भंगलेजाः + + ॥ करावेया स्थलेंः २॥
11. [ ] कामतु<sup>५</sup> ॥१॥ लहंवि<sup>६</sup> चा वाटाः ॥१॥ अघीक मासे  
भंगलेजा की रामासी एकदोणि संवत्सरपर्यंत सोडिले
12. ॥ तें ची करावेंः मग सुये उरे तेंः कोठिजा चणेयाः [ ]  
चामिः उन्हकवेचाः रामाः मलेः २॥ दधीणे १॥ पुर्वेः ॥

## No. 6.

- (L.) 1. *Om Salutation to Ganesa* ! Today, in the auspicious *Saka* year 1201, known as *Vikrama Samvatsara*,
- (L.) 2. the paramount Sovereign possessing great valour, श्री *Rāmacandradeva*, with his devoted chief of the elephant-division of the army, *Bhāvakadeva*,
- (L.) 3. Minister *Hemādī Paṇḍita*, and the deputy of the latter, *Nāyaka Kāyastha Somadeva Paṇḍita*, in his time (the present grant is made).

- (L.) 4. In the age named *Tretā* (or the age of triads), *Rāma*, while dwelling in the forest in exile, came to the hermitage of *Sarabhaṅga* and turned this spring-water hot for the use ■ *Sarabhaṅga*.
- (L.) 5. Since that time, this is a God-made holy spring. (Then) by the grace of *Hari* and *Hara*, the resident of *Māṭapura* and belonging to the branch of *Kaṇva*,
- (L.) 6. the descendant ■ the lineage of *Kaundīnya* and the ■ of *Saraga-nāyaka*, namely, *Meghadēva*, began the construction of the whole of this temple which was duly completed by the grace of *Rāma*.
- (L.) 7. (So), his salutation to *Hari* and *Hara*, to the whole gallery of Goddesses in the thirty-three temples, and to all sacred places —
- (L.) 8. for all the three times ! Whosoever reads this shall be victorious. According to the local custom prevalent with the present ■ (is donated)
- (L.) 9. one field for the purpose of offerings to be made to the ruling deity, (to be given) to the priest of the town, one field from the upper town and one from *Cākulā*,
- (L.) 10. ■ field named *Maku* for the benefit of the Brahmins in Royal service, two fields for the purpose of repairs to the damaged buildings :
- (L.) 11. one *kāmata* and the other a part of the field named *Lakaitthi*. This income should be donated to ■ temple of *Rāma* in the intercalary month for ■ or two years;
- (L.) 12. (and) whatever remains without any special effort should be given to the granary for the (purchase) of corn. (Now follow the particulars regarding) ■ lands donated to (the temples of) *Unhakaḍeva* and *Rāma* in different villages. Two orchards : one to the south and one to the east.



(1) This inscription, also known as Unkeshvara Inscription, was first [redacted] by Dr. Y. M. DESAPANDE in the Quarterly of the BISM, Poona, Vol. IX, No. 1, pp. 20-29. It was re-read by the present author and [redacted] being partly published here for the [redacted] time. DESAPANDE's reading of this inscription being rather elementary, no point will be served by mentioning here the variants from his text.

(2) *Om* denoted by the symbol [redacted].

(3) The symbol representing the vowel -*i*- (*visarga*) in the syllable -*ddi*- [redacted] misplaced in the original through error.

(4) This figure denoting the *Saka* year has been wrongly read by DESAPANDE as 1211.

(5) This is the title of *Śādhvakadeva* suggesting that he [redacted] the *Adīti-śākāṇī* [redacted] chief of the elephant-division of the army of Rāma-candra Yādava. The [redacted] in *Sikupālavadda* (No. 355) of BIRASKARA (1806 A.D.), but with a different meaning.

(6) The *anusvara* [redacted] the letter -*g*- denoting the nasal element in the vowel -*ā*- is inscribed in [redacted] original before the *velāṅgi* or the symbol for the vowel -*ā*-, and not after. The [redacted] error [redacted] in the syllable -*gi*- of the word *śaṇḍasaprasaṅgi* in the same line.

(7) *Māṭāpura* is modern *Māṭhāra* and is situated about 24 miles to the west [redacted] Unhakedeva (Taluk Kinwat, Dist. Adilabad). The place [redacted] well-known as the seat of God Dattātreyā and Goddess *Baṇḍāl*. It is also [redacted] one of the centres of the *Mahānubhāva* sect.

(8) *Cākaṇī* is a place-name [redacted] doubtful identification.

(9) These seem to be the names of two fields. The practice of naming fields of cultivation [redacted] extant even today.

(10) *Kāmata* literally means a work-place. [redacted] the word is used in Old Marāṭhī invariably as meaning a 'self-cultivated field'. It [redacted] as *kāmata* in [redacted] *Amḍ* (l. 5) and *Pāṭaṇa* (l. 5) inscriptions, and [redacted] *kāmata* in *Jñānāśvart* (Ch. XVIII, No. 356).

# EXTRACT No. 7.

*Saka* 1200] CAKRADHARA IN HIS YOUTH [1278 A.D.]

गोसावी<sup>१</sup> केतुले एक दीस राज्य<sup>२</sup> केलें : धूत जाला : गोसावी  
 सारीचें जूं प्रत्येहि खेळति : जिकति : म्हणोनि हारि स्वीकरिली :  
 बहुत द्रव्य हारविलें : जुमारीं म्हणितलें : जी जी : हारविलें असे  
 तें वेचिजो : दीजो : मग : खेळिजो : मग : गोसावीं तेथोनि दीजें  
 5 केलें : दारवठां जुमारीं म्हणितलें : जि : जि : गोसावीं आमुचें  
 आर्षीं देयावें : [redacted] : भीतरीं बोर्जे करावें : सर्वज्ञ<sup>३</sup> म्हणितलें :  
 तुमचें दीक्षसेपावीण : हें<sup>४</sup> आरोगण करीं : तरि गोपाळण्ही आज :

- गोसावीं भीतरों बीजें कैलें : कमळाइसातें<sup>१</sup> म्हणीतलें : आपुला  
 अळंकार आभा : तेहीं म्हणीतलें : कां : एषीन<sup>२</sup> : जूं : हारविलें :  
 10 तयातें म्हणीतलें : तुमचें दीवलेयावीण हें : आरोगण : करी :  
 तरि गोपाळ्णही<sup>३</sup> आन : कमळाइसीं म्हणीतलें : आम्ही देओं तरि  
 आम्हां तेचि आन : मग : गोसावीं : उपरीयेवरि पड्डु स्वीकरीला :  
 माता भदनीया पाठविला : सर्वजें म्हणीतलें : क्षुधा नाही : माता  
 उठवावया आली : गोसावी नुठति : मग माता कमळाइसातें पुसों  
 15 लागली : तेहीं मागील वृत्तांतु सांघोतलें : प्रधान राडळीनि  
 आला : आणि पुसोंलें : गोसावीयां आरोगणा ? : राणियां  
 म्हणीतलें : नाही : आजि आम्हूँ कां नाही ? : मग : तेहीं मागील  
 वृत्तांतु सांघोतलें : मग प्रधान गोसावीयापासि आला : गोसावी  
 पड्डुले असति : उपंगळिण घेउनि उठविलें : मग पुसोंलें : आजि  
 20 आम्हूँ आरोगण कां नाही : सर्वजें म्हणीतलें : एषीमि जूं हारविलें  
 तयातें म्हणीतलें : तुमचें दीवलेयावीण हें आरोगण करी तरि  
 गोपाळ्णही आन : प्रधानें म्हणीतलें : जोडीलें असे तें तुजें नव्हे :  
 प्रधानें बाखारी आणवीलि : जुआरीयांचें ब्रम्य पाठवीलें : मग :  
 गोसावीयां आरोगणा जाली :

-*Lila-carita* : Skanda, No. 8.

### No. 7.

The Master lived the life of a domestic person for ■■■ days when a son was born to him. The Master then used to play the game of dice daily with stakes and usually win. So ■■■ he chose to be defeated and lost a good amount of money when the gamblers said to him, 'Well! first give us ■■■ dues and then only we will let you go.' The *Sarvajña* (i.e., Cakradhara) replied, 'On oath of *Gopāla*, I shall not take any food unless I pay you off'. Saying so, he went inside and said to *Kamañisā* (his wife), 'Bring forth your ornaments'. She asked, 'Why?' (He said), 'I (lit., this person) have lost the stakes and have assured the playmates on the oath of *Gopāla* that I would not take any food unless they are paid off.' (On this) *Kamañisā* said, 'On the very ■■■ oath I will not give you (my ornaments)'. Then

the Master chose to ■ down quietly on the first floor when his mother sent the massagist to him. The Sarvasfā, however, told him that he had no appetite. Then the mother came herself to wake him up, but the Master would not rise. When she inquired with *Kamañisā* (about the situation), the latter told her what had happened. Then the Minister (i.e., the father of Cakradhara) himself ■ there, saw the Master lying down, and taking him on his lap asked him, 'Why have not you dined as yet to-day?' The Master replied, 'I lost the stakes and have assured the playmates on oath of *Gopāḥa* that I would not take any food unless they are paid off.' On this the Minister said, 'Is it not that all my earnings belong to you only?' (Accordingly), he sent for the cash from the treasury and arranged to pay off the gamblers. Then the Master took his food.

(1) Cakradhara is referred ■ generally both as *Gosāvi* and *Sarvasfā*, meaning 'master' and 'knower of all' respectively.

(2) '*rāḥya karatā*' is a peculiar Marāṭhi ■ used in the Mahānubhāvic prose ■ ■ meaning 'to live, or exist'.

(3) Cakradhara always refers to himself in the third person neuter.

(4) Name of the wife of Cakradhara.

(5) Cakradhara hailed originally from Gujrat and ■ is linguistically interesting ■ hear him ■ ■ form or ■ from the Gujrātī language occasionally. Here *Gopāḥa* ■ a typical Gujrātī form of the ■ of the masc. ■ *Gopāḥa*.

#### EXTRACT No. 8.

[Saka 1200] CAKRADHARA AS ■ CATTLE-REARER [1278 A.D.]

गांवीं एकी पाणिपात्रासि बीजे केलें : बाह्याणा एकाचेया  
प्ररासि : ■ म्हणितलें : कोण्हाचीं गोखें राखा का : सर्वे  
म्हणितलें : यासी कम्हणो राखों नेदी : तेणें म्हणितलें : आम्हीं  
देवनि : आमचीं राखा : सर्वे म्हणितलें : हें राखेल : परि दोहे  
ना, सोडील परि बांधेना : तेणें म्हणितलें : आम्हीं बांधोनि :  
आम्हीं दोहोनि : ■ गोसावीं मानिलें : जदीयांनि तिथे गोसावी-  
यासि मोट घालीति : गोसावी नाई सोडीति : राना चारावेया  
नेति : गोसावी चोटेचें अन्न आरोगण करोति : सुखा वृत्ति :

- श्रीमकुटावरि<sup>३</sup> बाकीति : सीलातलावरि बंसति : गार्ई श्रीमूर्ति<sup>४</sup>  
 10 अवलोकोत बंसलिवा असति : आनन्दु रोवतीति : बीळीचा गोसावी  
 गार्ई बेउनि बीजें करोति : सीया गार्ईसि बहुत दुध होए : भग :  
 तेणें ब्राह्मणें म्हणीतलें : आपुलिमें ब्राह्मणीतें : पै : आजि दुध बहुत  
 जालें : गार्ई निकेया चारीलिया : यासि न्हावेया लोणीं घालावें :  
 याचीये मोटें दहीं घालावें : यापरि निचावेयापसि निच अचीक  
 15 गार्ईसि दुध होए : भग : तों ब्राह्मणु राखों गेला : गार्ई कम्हणा  
 राना नेतु असे पा : तवें गोसावीयांसि एका सीलातलासि आसन :  
 गार्ई श्रीमूर्ति आनन्दु रोवतीति देखीलिया : बीळवेन्ही चार नाहीं :  
 पाणी नाहीं : ऐसें देखोनि थोर विस्मयो जाला : भग : थरीं  
 ब्राह्मणीपुढां साचों लागला : पै : आमचेया गार्ई राखते तो  
 20 साक्षात थोकणु<sup>५</sup> : भग : तेचीचें घृतांतु सोधीतलें : सीये दीसों गार्ई  
 गांवामध्ये घातलिया : भग बीजें केलें :

—*Lājā-caritra* : *Ekvāṅka*, ■■. 40.

### No. 8.

(Cakradhara) went to a village for alms and consequently to the house of a Brahmin. Said the Brahmin, "Do you rear anybody's cattle?" ■■ which the *Sarvajña* (i.e., Cakradhara) replied, "No one assigns any to me." The Brahmin said, "We will assign (our cattle); rear them". The *Sarvajña* responded, "I will rear, but not ■■ them; untie but not tie them again." The Brahmin said, "(Well), we will tie, we will milk them". Then the Master (i.e., Cakradhara) agreed. Next ■■ing the villagers gave him a basket (of snack) upon receiving which he untied the cows and took them for grazing. (While they were grazing), the Master ate his snack from the basket, washed the piece of cloth, put it on his head and sat ■■ a stone-slab. The cows were ruminating the bliss of looking at the Master. At dusk he returned (to the village) with the ■■ who then gave milk profusely. (On seeing this), the Brahmin said to his wife, "The cows have given a large quantity of milk to-day. (Obviously), the fellow  
 O.M.R....7

has reared them well. You may (as a reward) give him butter for his bath and include curds in his afternoon snack". Thenceforward the ■■■ began to give more ■■■ day by day. Then (one day), the Brahmin went out to see for himself the field where the Master was taking the cows when he saw him sitting on a stone-slab, the cows ruminating the bliss of looking at him and going without fodder or water till late in the evening. The Brahmin was surprised at this, and coming home, began to say to his wife, "Well! He, who is rearing our cows, is Lord *Kṛṣṇa* incarnate!" And then he narrated to her ■■■ that he had ■■■ That evening *Cakradhara* reached the cattle home and left that place.

(1) *pāśi-pāśra* literally means drinking out the hands, or hand used as drinking vessel. In the *Mahānubhāva* prose, however, the word invariably ■■■ 'begging'.

(2) The person and ■■■ personal belongings of *Cakradhara* are always referred to with an honorific prefix *śrī-*.

(3) *Cakradhara* ■■■ actually taken as ■■■ incarnation of Lord *Kṛṣṇa* by the followers of the *Mahānubhāva* cult.

#### EXTRACT No. 9.

[Saka 1200] POLITICAL UPHEAVAL IN DEVAGIRI : [1278 A.D.]

गोसावीयासि उपहुड : मग गोसावीं सेवतेयासि' बीजे केले :  
महादेवो पाठक' गांवां गेले : गोसावीयासि नागदावीं' चौकीं  
आसन : वाइसी' इंदमटलें' तेल आपूं पाठविलें : गोसावीं बाहिरीं  
बीजे केले : दारवंठाचिये उतरिले सोंडियेवरी उमे असति : तंव  
5 इंदवा तेल घेऊनि आले : सर्वज्ञें म्हणितलें : इंद्रेया, गांवांतु काइ  
सातु : वार्ता : जी जी : काहीं नाहीं जी : सर्वज्ञें म्हणितलें :  
वार्ता कैसी नाहीं : राज्यांतर आलें : रामदेवो' रावो रावों  
मैसला : आमणदेवो' खालें उतरिला : देवगिरी' पालटिली :  
हा नव्हे लोकु पळतु असे : जा, वार्ता शोधा : तुमचें गांवीं सोडरे  
10 असति आणि वार्ता कैसी नेषा : एसणें राज्यांतर आलें : हें  
नव्हति घायाळें एतें असति : म्हणौनि साटारे दाखविले :  
मग तें गेले : तें शोधिलें : मग गोसावियां पुढां सांचितलें :

- साय जो : लोकु वरां वेंद्योनि पाहत असे : मग गोसाविदांसि  
 वसती जाली : ..... पश्चात पाहारी ..... गोसावीं जोगेश्वरी<sup>15</sup>  
 15 दीर्घें केलें :

-*Līlā-caritra* : *Pāradrāha*, part iv, p. 48.

### No. 9.

The Master got up (in the morning) and started for *Savatā*. (After reaching there), *Mahādeva Pāthaka* went to the town and the Master sat down in the quadrangle of the temple of *Nāganātha*. *Bāisā* sent *Indrabhaja* to fetch oil. The Master then came out and stood on the parapet wall to the north of the threshold (of the temple). Just then *Indrabhaja* returned with oil when the *Sarvajña* (i.e., *Cakradhara*) asked him, 'Indra, what is the news from the town?' on which he replied, "Well, nothing in particular, Sir." The Master, however, again asked him, "(How do you say) that there is no news? There is a change in the principality (or monarchy). King *Rāmadeva* has ascended the throne and *Āmanadeva* has been dethroned. *Devagiri* (i.e., the capital of the *Yādava* Kings) has changed altogether. Do not you ■ these people running amock? Go and get some news. You have some relatives residing in the place. How is it then that you have no news? Such a drastic change has taken place ■ the administration (of the state). Can you not ■ these wounded ■ coming this side?" Saying so, the Master pointed at the ■ (carrying the wounded). Then *Indrabhaja* went (to the town), inquired about what had happened and (returning) narrated ■ to the Master, saying "True, Sir! The citizens are watching things by climbing to their house-tops." The Master then stayed on there (for the day) and early next morning left for *Jogeshvari*.

(1) The incident described in this Memoir took place ■ the year 1271 A.D. when *Rāmasandra Yādava* ascended the throne of *Devagiri*.

(2) *Savatā* (a place-name) is on the northern bank of the river *Godāvari* in the district ■ *Aurangābād*. The name appears

as Samantthoka in the Patthana plates of 784 A.D. (vide, Ep. Ind., Vol. III, p. 108 ff.).

- (3) One of the followers of Cakradhara.
- (4) The temple of Naganatha in Sevata.
- (5) One of the devoted lady-disciples of Cakradhara, belonging originally to Patthana.
- (6) Another devotee of Cakradhara.
- (7) Rāmacandra Yādava who ascended the throne of Devagiri in 1271 A.D.
- (8) The immediate of Mahādeva Yādava the sovereign power from whose hands was wrested by the rightful heir Rāmacandradeva, the of Kṛṣṇadeva.
- (9) The capital of the Yādava kings and Daulatabad of today.
- (10) Name of a village to the north-east of Sevata in the Aurangabad district.

### EXTRACT No. 10.

[Saka 1202]

### ETHICS OF CAKRADHARA

[1280 A.D.]

1. आचरे तेयाचा वरु ।
2. नीरस निराश निराश्रय होऊनि असावे ।
3. ममताचे लंकुड तेंहि वरि एका उपेगा जाय, परि आपण कळणा-  
चेया उपेगा न वचावे ।
4. तुमचेनि मुंगी रांड न होआवी ।
5. तुम्हां पडिलेयां घुळी न लग्नावी ।
6. एथीनि तुम्हीं ऐसें होआवें कीं हा जेनु तुमसें होइये कोइये मारील  
परि तुम्हीं कोइचि कोडवावी कीं ।
7. तुम्हां मारिता पूजिता समानचि होआवा कीं ना ।
8. मुक्तीची चाद तेणें मुंगियें वीरं न चित्तावें ।
9. मुक्तीची चाद आणि तेथीचि श्रुंदावें<sup>1</sup> सांभाळवें ।
10. आपण कळणा आधीन होआवें माहीं । आपणेया आधीन कळणावें  
करावें नाहीं ।
11. जीवें परमेश्वराधीन होआवें । जन्मजीवित परमेश्वरा देयावें ।
12. ऐसा आसे वटो वटो करीसु आपुले चान्ही दीस कडे घाली ।  
मग एकु दीसु 'नव्हे रे' भणौनि जात्रो लागे ।
13. जीतेनि मृताचा घर्मी मतवें ।

१४. वद सुखेयाहि जीर्णे परमेस्वरात् न सोढाये ।  
 १५. हाहांची रांगवळी<sup>२</sup> करावी । सुखसाधने देवो न पविजे ।

—Śātrapāṭha : *Ācāra*.

### No. 10.

1. (Only) he, who practises the principles of religion, knows it.

2. One should be devoid ■ any interest, desire or attachment.

3. Even a log of wood in the crematory may go to somebody's use; but one should be of use to none.

4. Even an ant should not feel the pangs of widowhood ■ your account.

5. ■ you happen to fall ■ the ground, even the ■ particles should not adhere to your body.

6. Henceforth, you should behave in such manner that even if people strike repeatedly ■ your head, you should offer it (for being struck).

7. Both, one who strikes and one who worships, should be equal with you.

8. One who aspires for emancipation should harbour enmity not even towards an ant.

9. Aspiring for emancipation and caring for the worldly ties (cannot go together).

10. We should be attached to none, (and) none should be attached to us.

11. One (lit., the *Jīva*) should be attached only to God. The whole life should be dedicated to God.

12. One wastes the short span of life in labouring fruitlessly, and finally, on one day, passes away saying 'It's all vain!'

13. The living one should behave in the way of the dead.

14. One (lit., the *Jīva*) should not leave God even at the sacrifice of one's head.

15. One should reduce one's bones to their very skeleton form. (For), God cannot be attained through means of happiness.



(1) The term *khapa-dāṭe* literally means 'stump and tie-rope' and is a usage in Marāṭhi suggesting the man an agriculturist. Here it is used in the rhetorical sense and means 'worldly ties'.

(2) *rāṅgavāṭi* (NM. *rāṅgōṭi*) is powdered soft stone and is used in drawing lines and figures on the floor before an idol by means of a special appliance consisting of either a perforated roller or metal stencil cut out to the required pattern. Here the term is used rhetorically suggesting that just as a cut-out stencil gives us the required figure in a time, so also an aspirant for spiritual life should starve his or her body to such an extent that if it falls flat on the ground it should imprint itself on the dust below.

## No. 11.

Saka 1208]

PARABLE OF AN ELEPHANT

[1280 A.D.]

सूत्र : जो जें होमीनि असे तो सेंचि भोले ॥१॥ अनंतशक्ती परमेश्वर सकाळासही विषयभ्यवस्था करीति ॥२॥

घुष्टांस' : गांवां हस्ती आला : तेथ जात्यंघ हस्ती पाहीं गेले :  
एकें पावी देखिला : एकें सोंठ देखिली : एकें कानु देखिला : एकें  
पाठी देखिली : एकें पोट देखिलें : एकें पूंस देखिलें : मग एकमेकां  
संवादिती : आरे, तुवां हस्ती देखिला : पावी देखिला तो म्हणे  
हस्ती खांवासारीखा : सोंठ देखिली तो म्हणे मुसळासारीखा :  
कानु देखिला तो म्हणे हस्ती सुपासारीखा : पाठी देखिली तो  
म्हणे हस्ती भीतीसारीखा : पोट देखिलें तो म्हणे हस्ती कोपळेया-  
सारीखा : पूंस देखिलें तो म्हणे हस्ती क्षराट्यासारीखा : ऐसें  
एकमेकां तरीधीति : तयांमध्ये डोळसु असे तो म्हणे हा हस्तीचा  
एकु एकु अवणु होए : परि हस्ती नव्हे : ऐसां अवणवी युक्त तो  
हस्ती ॥

साष्टांस्तिक : तसें जयासि जे शक्ति प्रकाशली असे तो तीए  
शक्तीतें परमेश्वर म्हणे : ज्ञानिया असे तो म्हणे हे ईश्वराची  
एकिएक शक्ति होए : परि परमेश्वर नव्हे : ऐसा शक्तीयुक्त  
तो परमेश्वर ॥

## No. 11.

**DICTION :** One speaks according to one's state of being. God with infinite powers, (however), contains and controls all such (powers).

**PARABLE :** (Once) an elephant ■■■ to the town. Those who were born blind went to ■■■ the elephant. One (of them) felt its leg. One felt the trunk. One felt the ear. One felt the back. One felt the belly. One felt the tail. Then they began to discuss between themselves. (Says one to the other) : "Eh, have you seen the elephant?" The one who had felt its leg said that the elephant was like ■■■ pillar. The one who had felt the trunk said that it was like ■■■ wooden pestle. The one who had felt the ear said that the elephant ■■■ like a winnowing pan. The one who had seen the back said that it was like a wall. The one who had seen the belly said that it ■■■ like a large sack. The one who had seen its tail said that the elephant was like a broom. Thus they were refuting each other ('a views). One of them was with sight. He said, "(What you describe) are the different limbs of the elephant, and not the elephant itself. These limbs go to constitute the elephant."

**INFERENCE :** Similarly, ■■■ possessing a particular power calls that power as God. The knower, (however), says that these ■■■ the different powers (or attributes) of God, but not God himself. (For), God is constituted of such powers.

(1) The term *dr̥ṣṭānta* literally means the 'end or aim of what is seen' and is generally used to denote an example, parable ■■■ allegory. It is defined as follows by some of the later Mīmāṃsābhāṣya scholars :

i. वेन इह प्रमेयान्दत्तं ■■■ प्रकथ्यते ।

(—ANERAJA in *Lakṣanaparatīkāra*, 14th century).

ii. तदि दृष्टं तद्विषये कथं वा । न । दृष्टं नो भवति ननु दृष्टं तद्विषये कथं वा ।

(—VIBHĀNATHA in *Dr̥ṣṭāntasthāna*, 17th century).

iii. दृष्टादृष्टं निरूपयति तत्तत्तद्विषये दृष्टादृष्टं निरूपयति तत्तत्तद्विषये ।

(2) It is doubtful whether by the word *śakti* the author ■■■ 'power' or 'attribute'. But it is only the powers of God that can be imbibed by a devotee. ■■■ attributes can only be experienced.

## EXTRACT No. 12.

Saka 1207] DAILY ROUTINE OF CAKRADHARA (1285 A.D.)

पस्यातपाहारी सर्वज्ञा<sup>१</sup> उपहुङ्क होए । ईक्षीति आकरिती । नागावे<sup>२</sup> सुजगरे होति । साठमीं एति । श्रीचरणा<sup>३</sup> लगति । श्रीचरणीं<sup>४</sup> उपानौ ओळगविति । नागांवा पुढें जाति । कवाडा-चिया सिल्ली फेडिती । कवाड उघडिती । चक्रधर बीजे करिती ।

■ संद अरुणोदयो होए । आधिली बीसो भटोबासी<sup>५</sup> सीलिका दोनी आणूनि ठेविलिया वसति । आधियाचिया, जांबुळीचिया, कदाचीत बोरीचिया । तिया दोन्ही चक्रधरांचा करीं ओळगवितो । चक्रधर एकी जानुवरी ठेवितो । एकीं दंतधावन करितो । दंतधावन करूं सरे ■ परित्यजितो । दुसरी घेति । डावीये श्रीकरीचेया<sup>६</sup> जांगुठेयावेति नखें चिरुनि दोनी फोडी करिती । एकीं जांगुळियां-मध्ये धरितो । एकी धनुषाकार धळितो । तिया जिःहामळ आकसितो ...। वाइसे पारुमांठें उस्नोदकाची तांबतौली आणितो । मग चक्रधरा गुळळा होए । श्रीमुख<sup>७</sup> प्रक्षालन होए ।..... ।

15 चक्रधर राजमळा<sup>८</sup> बीजे करिती । समस्त भक्तजन भीतभीत चक्रधरांपासि एति । चक्रधर पुसति : “काह गा, धमंवातां करीत होतेति ?” भक्तजन खालीसिया माना घालीनि मुहसी रेखा काढिती<sup>९</sup> । चक्रधर म्हणति : “मरा मरा पोरें हो, तुम्हांपसि दोरें चागें । जेंचि चरति तेंचि रोंवतीति ।...। अन्य वार्तेसि निद्रा चांग । वर निद्रा कीजे परि अन्यवार्ता न कीजे । सुख शय श्रुंधार यें तिन्ही नाहीं ते काह गा गोष्टी । तें वरभ्यहदन कीं ।” ऐसें निरूपण होए ।

—Pārijūṣara.

## No. 12.

1. The *Sarvajña* (or the knower of all) would wake up early in the morning. He would then cough a little which would make *Nāgambhā* wake up. She would then approach *Cakradhara*, touch ■ feet and put the shoes on

them. *Nāgambā* would then go ahead, open the latch of the door through which *Cakradhara* would go out.

2. (Soon), it would be day-break. On the earlier day, *Bhaṭṭabāsa* used to bring and keep ready two sticks, sticks of either the mango tree, or Jambolan tree or Jujube (*Borī*) tree. He would now put those two sticks into the hands of *Cakradhara* who would place one on his thigh and brush his teeth with the other. When brushing of the teeth was over, he would throw it away, take up the second one and divide it into two slices with the thumb-nail of his left hand. One he would hold in the fingers and with the other, bending it like a bow, he would draw out the coating on his tongue. *Bāsa* would then bring forth a basin and a copper-vessel containing hot water (with which) *Cakradhara* would gargle and wash his face.

3. *Cakradhara* would then go to the *Rāja-maṭha*, the main temple, where his disciples would gather round him in a rather shy manner. *Cakradhara* would then ask them, "Well! (I suppose) you were discussing some principles of Religion." (On this), the disciples, with their heads bent down in shame, would (do the meaningless act of) drawing lines on the ground. Then *Cakradhara* would say to them, "To hell with you! Even the cattle better than you. (For), what they graze, the same they ruminate. It is better to sleep rather than talk non-religious matters. How can that be a talk when all three, namely, bliss, welfare and love are absent from it? (In fact), it is nothing but a cry in the wilderness." Thus would he sermonize.

(1) *Cakradhara* (referred to as *sarvajña*, or the knower of all).

(2) *Nāgambikā*, popularly known as *Bāsa*, a prominent lady-disciple of *Cakradhara*.

(3) Here also the personal belongings of *Cakradhara* are mentioned with an honorific prefix *śrī*; e.g., *śrīcāraya*, *śrīkara*, *śrīmukha*, and etc.

(4) *Nāgadevācārya*, known as *Bhaṭṭabāsa*, the leading disciple of *Cakradhara* and led the cult after the demise of the latter.

(5) *Rājamaṭha* is the main temple of worship of the Mahānubhāva cult at Rishapūra, Dist. Amravati.

(6) This is a peculiar Marathi idiom, based on observation, and indicates the shameful or repentant attitude of the doer of an ignominious act.

## EXTRACT No. 12.

Saka 1216] BRINGING LIFE INTO A DEAD CHILD [1288 A.D.

एकाचें लेंकणं गोसावी<sup>१</sup> खेळवीति : तें सरलें : तें नेउनि  
वाजेस्वरा<sup>२</sup> इसात्य कोणीं पानदीं पुरीलें : तव गोसावीं तयाचेया  
भरासि बीजें केलें : तव गोसावीयातें देखिलें : आणि रडों लागलीं :  
मग तिहीं म्हणीतलें : "राउळो<sup>३</sup>, जीया लेंकुरवातें तुम्ही  
5 खेळवा : तें आजि सरलें : " म्हणीनि अवघीं रडों लागलीं :  
आणि राउळोंसि अनुकंपा उपनली : मग गोसावीं म्हणीतलें :  
"आवो मेला जाये" : आणि आंणी नां म्हणे : " तेहीं म्हणीतलें :  
"माता काह आणीन राउळो ? " आवो मेली जाये<sup>४</sup> : आणि  
आंणी आंणी नां म्हणे : " तिहीं म्हणीतलें : " माता काह आंणीन  
10 राउळो ? " "आवो मेली जाये : आंणाचें म्हणे : आवो आंणांचेंचि  
म्हणे : " म्हणीनि दुहुदुहु-करि धांव घेतली : तेच बीजें केलें :  
दगद फेडीले : उकरीलें : मग काढिलें : साडोलें : पुसीलें : आनंद-  
भरीत वास पाहों लागले : मग उपंगळीए घेउनि आले : तेहीं  
देखीलें : आणि कवाड घातलें : " नेया नेया राउळो सव परतें  
15 नेया : " तव तयांचा सेजारीं म्हांतारी एकि होती : तीचोए  
उपंगळीए नेउनि घातलें : सोया म्हणीतलें : " राउळो, मीं काह  
करीन : मी सत्तानीक बाइल : " मग गोसावीं तीचो चुचो तयाचा  
तोंबों घातली : आणि जहाडीस पान्हाबो आला : तें चुटचुटां पेवों  
लागलें : तव तीहीं कवाड उघडीलें : पाहाति तव तें देखीलें :  
20 गोसावीं बीजें केलें : तीयें भागीं लागलीं : म्हांतारीया  
म्हणीतलें : " तुम्हांसि देत होते तेह्वाळि कां नेवांचि ? मां आसां  
मीं कां देखिन ? " तेंसीचि महाजनंपासि<sup>५</sup> त्याचो सांघावेया  
निघालो : महाजनीं म्हणीतलें : " राउळीं इसि दीधलें तें लेंकणं  
इथेंचि : तुम्हां सोय कलं लाभे परि लेंकणं न लभे : "

## No. 13.

The Master (i.e., Govindaprabhu) used to fondle a child of a certain person. It expired and was buried near ■■■ by-path to the north-east corner of (the temple of) Vāṣeśvara. Just then the Master happened to go to that house. On seeing him, they (i.e., the members of the family) began to cry saying, "Oh, Master, the child that you used to fondle expired to-day." Seeing them cry, Rāṇa (i.e., Govindaprabhu) was moved and he said, "■■■ hell with you! Bring, bring it here!" (The father of the child) replied, "What can I bring now?" Still the Master continued saying, "To hell with you! Bring, bring it here." Saying so he went running to the (burial) place, removed the stones, dug the earth, took out (the dead child), cleaned it and started looking at it full of bliss. He then carried it on his shoulder (to their house). On seeing him, they closed the door saying, "Take it back, oh Rāṇa. Take the dead body back (to the cemetery)." An old woman was living next door. The Master took the child to her and placed it in her hands. Said she, "What can I do with it? I am an old hag!" The Master then put the nipple of her breast into the mouth of the child and milk rushed from it which the child began to suck intently. When they opened the door and saw things for themselves, the Master left the place. They now began claiming the child, but the old woman said, "Why did you refuse it when the Master ■■■ offering it to you? Why should I part with it now?" So all of them went to the village-chiefs for justice. The Chiefs said, "Rāṇa has handed over the child to this old lady. So, now it belongs to her. You can love the child, but not have it."

(1) Govindaprabhu referred to as *gopāṭ*.

(2) A temple within the area of Rīdhīnra, ■■■ more in existence.

(3) Rāṇa (Sk. *rāja-kula*) literally means 'royal family'. In O.M., the word generally means 'royal palace' or 'main temple' and usually denotes the temple of Śrī Viṭhala in Paṇḍharāpūra. Here and in the Mahānubhāṣī literature generally, however, the

term is used as metonymic for Govindaprabhu probably because he was ■■■ as an incarnation of Lord Kṛṣṇa.

(4) An *śhuṣ* ■■■ phrase, meaning literally 'Oh, you are but a corpse', commonly found ■■■ mouth ■■■ Govindaprabhu.

(5) *Mahājana* is a social institution of the past consisting of one or more persons who are supposed to be the leading men of the town ■■■ village and whose duty is primarily ■■■ settle the disputes between the citizens.

#### EXTRACT No. 14.

Saka 1210] FUNERAL OF GOVINDAPRABHU ■■■ A.D.

- सावळापुरीं गोसांवीयाची लॅकिं होती : ते पाणिवा गेली  
होती : तेथ पाणिवठां आइकीलें : जें गोसांवीं नीजघामां बीजें केलें :  
आणि पाणिवठां घागरि ठेविली : ते रोघोरयासिं आली : ते दुखे-  
कळनि डोळां काह देले नां : आवघी वाट बापाकारणें रडोजे : तेंसी  
5 रडत आली : तबं श्रीमूर्तिसिं सर्वांगें चंदन कोळगवीलें : फुलें  
कोळगवीलीं : तांकोळ ठेंचौनि श्रीमुखों घातलें : नवा बोलि साउला  
श्रीमूर्तिवरि कोळगवीला पांगुरवीला : मग कीडडीएघरि सयन केलें :  
मग भटं म्हाइंभट लक्ष्मींभट चौघा कोणुं तें तेंणिजे : ऐसी कीडडी  
घेउनि गेले : चंचितळीं पुर्वीलीं पाळवीं उतरीली : नीक्षेपु साणत  
10 होते : तबं पैलाकडोनि गोसांवियांचो लॅकि आली : कीडडी देखीली :  
आणि घडकरि आंग टाकिलें : ते मुखेंना आली : तबं भट म्हाइंभट  
आवत आले : तेंही सावघी केली : मग हालळवील्हळीं रडों  
लागली : श्रीमूर्तिवरि पडे : "माझें माहेर" गेलें : "म्हणौनि  
आळापआळापों रडों लागली : ऐसें तिचें दुख देखौनि भट म्हाइंभट  
15 हृदयस्फुट जाले : आवघेंया भक्तां घोर दुख जालें : भटीं म्हाइंभटीं  
म्हणीतलें : "हे साचोकारी गोसांवियांचो लॅकी होए : आभतें  
लाळिलें : ताळिलें : ईस्वर ऐसा प्रतीति : आम्हांसि एवढें दुख  
नाहीं : " मग नीक्षेपु साणीसला : भटीं हातुभरि सुपवती कापिली :  
ते खालि घातली : वरि श्रीमूर्ति पड्डवीली : मग बोलि साउला  
20 पांगुरवीला : ऐसा नीक्षेपु केला : मग भट म्हाइंभट मुख कळनि

आवघे मक्त मढासि निगाले : मट म्हाइंमट गोसावियांचे लेकीसिं  
नेत होते : परि ते न वेचेचि : चोर चोळी देत होते : परि ते  
वेचेचि : "आतां कांइ घेईन : काइ माईं माहेर आहे ? "

-*Govindaprabhu-caritra*, No. 323.

#### No. 14.

An (adopted) daughter of the Master was staying at *Sāvalāpūra*. (One day) when she had gone to the watering place to fetch water, she heard about the death of the Master, and leaving her pitcher there, she came straight to *Kidhāpūra*. She was so much afflicted with sorrow that she could not see anything with her eyes. The whole way she came weeping, as one should weep for one's father. The body of the Master ■■■ then anointed all over with sandal-wood paste and decorated with flowers. A beaten roll of betel leaves was put into his mouth and the body was covered with silk cloth. He was then laid down prostrate ■■■ the bier and the bier carried by *Bhaṣa* (i.e., *Nāga-deva*), *Mhāibhaṣa*, *Lakṣmīndrabhaṣa* and some ■■■ known fourth person. They placed the bier on the ground underneath the eastern branch of the tamarind tree and were digging a pit when the (adopted) daughter of the Master came from the thither side. Upon seeing the bier she at once threw herself to the ground and fainted. Immediately *Bhaṣa* and *Mhāibhaṣa* came running and brought her to senses. Then she began to cry vehemently, throwing herself on the body of the Master and saying, "I have lost ■■■ refuge", started wailing. Seeing her afflicted, *Bhaṣa* and *Mhāibhaṣa* had a heart-break, and all devotees were extremely pained. *Bhaṣa* and *Mhāibhaṣa* ■■■ said, "Verify she is the true daughter of the Master. He fondled and took ■■■ of us; (in fact) he was the very God to us! But we are not so much afflicted with sorrow (as she is)!" Then ■■■ pit was dug, and cutting an ■■■ long piece from a mattress, *Bhaṣa* placed it at the bottom (of the pit). The body of the Master was laid over it and covered with silk cloth. Thus finishing the burial, all de-



votes headed by *Bhaja* and *Mhāibhaja* started for the anchorage. *Bhaja* and *Mhāibhaja* wanted to take the (adopted) daughter of the Master with them, but she would not go. They offered her clothing (lit., a garment and a blouse), but she would not accept it, saying, "How can I take it now? This is no more a refuge (lit., maternal home) to me!"

(1) Govindaprabhu was a bachelor throughout his life and naturally had no issue. ■■■ *lāl* or daughter referred ■ here was obviously an adopted one.

(2) The term *nija-dhāma*, literally meaning 'one's own abode', ■■ suffered pejoration in Marāṭhī and generally implies death.

(3) *Ridhaur* is a further corruption of the place-name *Ridhāyāra*.

(4) As in the ■■ of *Calradhara*, the personal belongings of Govindaprabhu also are referred to with an honorific prefix *śrī*.

(5) *Nāgadeva* or *Nāgadevādēya*, better known as *Bhaṭṭabāsa*.

(6) *māhara* literally ■■■ 'the maternal abode' of a married ■■■. Figuratively it implies a refuge ■ resting place.

#### EXTRACT No. 16.

##### HISTORY OF THE COMPOSITION OF

*Saka* 1280]

RUKMINI-SVAYAMVARA<sup>2</sup>

[1308 A.D.

नरेंद्र कवि : साल कवि : नृसिंह कवि : हे तिथे भाउ : नृसिंह  
कविन 'नलोपास्थान' केलें : सालकविन 'रामायण' केलें : तें  
आपुणालें रामदेवरायापुढां<sup>१</sup> म्हणितलें : तेथ नरेंद्रकवि बसले होते :  
तयांसि भटोबासापासीनि अवण<sup>२</sup> होतें : अवघें आइकीनि म्हणितलें :  
5 "येवा द्वारकेचा रामहाट्ट<sup>३</sup> बणितेसि तरि तुमचेवा पापा पुरस्करण  
होतें" : येसैं रायादेवता निभविलें : तव तेही म्हणितलें : "तुम्ही  
एक कवीत्य करा : मां सुमची युक्ति पाहों" : मग नरेंद्रवासीं तें  
सल्लें अठरा सल्लें 'रुक्मिणीसंघर' प्रबु केला : कळनि रायादेवता  
रायापुढां म्हणितला : दाखितां ये घोषीपासि आले :

10 देवाचेया दादुलेपनाचा उवारा : न साहाबोच साताहीं सागरां :  
भेण बोसरोनि राजभरा : दोषळी द्वारावती :  
यावरि राये म्हणितलें : "या संथाचा अथंग<sup>४</sup> मज देयावा :

- मो जेतुकीमा दोषीया' तेतुके सोनटके' आणि चौथरीया आसु'  
 दोवाळणि घालीन": नरेंद्रबासी म्हणितले": "ना राजेहो, आमचेया  
 15 कवीकुळा सोसु लागील": मग तथाचें गर्व हरलें: रायाची थोर  
 चमत्कार आला: मग तें 'रुक्मिणीसंवर' नरेंद्र कवि भटोबासां-  
 पासि घेउनि आले: भटोबासांसि भेटि आली: तैसीचि तेहीं  
 भीक्षा' केली: मग तेंदुनि रुक्मिणीसंवर प्रष्टु मार्गांसि आला:

—*Smṛtiśāhā, No. 113.*

### No. 15.

Poet NARENDRA, poet SALA and poet NRSIMHA were three brothers. (Of these), poet NRSIMHA had composed *Nalopākhyāna* (or the story of Nala), and poet SALA had composed *Rāmāyaṇa*. They recited their poems before King Rāmadeva (Yādava). Poet NARENDRA was sitting there. He was already initiated by Bhaṭṭabāsa. After hearing the recitations, he said (to his brothers), "If you describe the temple of *Dvārakā* in a similar fashion, you would be freed of your sins!" In these words he rebuked them in the presence of the King. On this, they said to him, "Why do not you compose some poetry? Let us see your skill!" Seeing his honour at stake, NARENDRABASA immediately set himself to work and composed eighteen hundred verses of *Rukmīṇī-saṅgama-stava* and recited them before the King in the presence of his brothers. While reciting, he came to the following *oṃ* (or verse), meaning:

"The seven ■■■ could not stand the heat of the valour of God (*Kṛṣṇa*) and, being afraid, accepted retreat and gave *Dvārāvātī* to Him as a tribute." (No. 812).

On this the King said, "Assign the authorship of this literary work to me, and I will give you, as a gift, as many gold coins and *āsūs* as the number of verses it contains." NARENDRABASA, however, replied, "No, my Lord! It will make the race of poets liable to reproof." At this his brothers felt mortified and the King was greatly surprised. The poet NARENDRA then came to Bhaṭṭabāsa with his

*Rukmīṇī-svayamvara* and ■■■ straight conducted into the fold of his cult (i.e., the Mahānubhāva cult). Since then, the poem *Rukmīṇī-svayamvara* ■■■ to be recognised as a sectarian ■■■.

(1) For further information about NARAYANA and his poem *Rukmīṇī-svayamvara*, see ■■■ to Ex. XXVI.

(2) Rāmacandraśeṣa Yādava, the ruling Prince of Devagiri.

(3) *śraveṣa* is primary initiation, while (3) *śikṣā* ■ the final acceptance of an aspirant into the fold of the cult.

(4) Deśrākṣ was the capital of Lord Kṛṣṇa who ■ the Supreme Being of the Mahānubhāva philosophy. Naturally, NARAYANA, who ■ initiated by Bhagadāsa into the teachings of the Mahānubhāva cult, prefers composition on the life-story of Lord Kṛṣṇa rather than of Rāma and Nela who were the themes of the poems composed by his brothers.

(5) *Abhāṅga* is the name of a particular metrical form. Here, however, it means the 'authorship' ■ a literary work, a connotation arrived at on ■■■ of the practice of mentioning the name of the poet in the last line of the *abhāṅga* composed by him.

(6) *Varṇ*, or *var*, is another metrical form of four feet.

(7) and (8) *Sannakāḍ* and *cautharī dāḍ* ■ two gold coins of the Yādava-period.

#### EXTRACT No. 10.

*Saka* 1230] COMPOSITION OF LILA-CAKITRA [1209 A.D.

- म्हाइंभट भटनबीसोयें खेइमटांचिया गांवा गेले : तेथ तयांसि भेटि जाली : म्हाइंभटो हेतु : जें गोसावियांचीया लीळा गोधावीया : तबं खेइमट कुपी कराविया जाति : तयांसरीसे म्हाइंभटही जाति : खेइमट कुपीकर्म करीति : आणि म्हाइंभट तयां मागां मागां
- 5 गोसावियांचीया लीळा पुसति : खेइमट सांचति : तिया म्हाइंभट समस्थाकनि येति : मग भिक्षा करुनि जेवीति : तयांचें काहीं तेथेति : एकु दीर्घीं म्हाइंभटीं म्हणितलें : “ खेइमटो, तुम्हांपासि प्रसादाचि रोटी<sup>1</sup> असे ते घुनि पाणि पाजा ” : तबं तेहीं म्हणितलें : “ सामचें काहीं घेयाल तरि पाजून ” : मग (म्हाइंभटीं) म्हणितलें :
- 10 “ भेइन ” : मग तीं प्रसादाचि रोटी घुनि म्हाइंभटो जवळ पाजिलें मग म्हाइंभटीं तयांचें काहीं अंगीकरीलें : मग निगाले : भटो-बाळांपासि आले :

- मग म्हाइंभटीं भटोवासांपुढां अवघें सांधीललें : गोसावीयांचीया लीळा सोधुनि आणिलीया : तिया संवादिलोया : होये तें भटोवास
- 15 सानिति : नव्हे तेच म्हणति : " हे श्रीमुखीचे शब्द नव्हेति : हे होति " : मग म्हाइंभटांतें म्हणितलें : " उपाध्यायिमे<sup>३</sup> अनुभवीचिया तिया उपाध्यातें पुसादीया : नाचोचिये<sup>३</sup> अनुभवीचीया तिया नाथोतें पुसादीया : साधोचिये<sup>३</sup> अनुभवीचीया तिया साभोतें पुसावीया " : वसोयाविपरी जघाचीये अनुभवीचीया तिया
- 20 तयातेंचि पुसावीया " : मैसें भटोवासीं म्हाइंभटांतें विहीलें : मग म्हाइंभटवासीं तेंसेंचि करुनि मागोलाविपरी भटोवासीं संवादिलीया : मग उत्तरार्ध-पूर्वार्ध दोनि विभाग केले :
- एक वेळ म्हाइंभट लीळा सोधोत प्रतिठामासि<sup>३</sup> गेले : सारंगपंडीतासि<sup>३</sup> भेटले : तेही अभ्यागता प्रार्थू आवरीलें : तबं
- 25 म्हाइंभटीं म्हणितलें : " आधीं नज गोसावियांची लीळा सांघा : मग चेहन " तीं आधीं गोसावियांची लीळा सांधितली : तबं उमाइसीं खीरमाथाय अगसं निकषधीलें : म्हाइंभटासि ताट केलें : अनुज्ञाससै म्हाइंभटीं म्हणितलें : " गोसावियांचेया प्रसादाचा लावु [ ] तरि जेकील " : मग उमाइसीं [ ] लावु<sup>३</sup> घूर
- ३० करुनि खीरीवरि [ ] : [ ] म्हाइंभटीं लावुवाचिया सेवा वेचूं वेचूं कावलीया : वरिल खीर घांस दोनि जेकीले : आणि बघना-वेनी बीसें उठीले : भीसा करुनि गंगेसि जेकीले : मग भटोवासासि भेटावेयासि जाले : अवघें सांधितलें : मग भटोवासीं म्हणितलें : " आहा म्हाइंभटो : अनुधीत केलें " :

—*Smṛtibhāṣa*, Nos. 140-142.

### No. 18.

Roaming, *Mhāibhāṣa* went to the village of *Kheibhāṣa* and met him there with the intention of collecting some memoirs of the Master (i.e., Cakradhara) from him. *Kheibhāṣa* was then going to his field and *Mhāibhāṣa* also went with him. As *Kheibhāṣa* [ ] ploughing the field, *Mhāibhāṣa* was following him throughout asking all the

while for ■■■■ memoirs of the Master which he ■■■■ narrating. *Mhāibhāṭa* would receive them with obeisance, then collect alms and dine, accepting nothing whatsoever from *Kheibhāṭa*. One day he said ■■■■ *Kheibhāṭa*, "You possess the bread bearing the blessing of our Master. Please give me ■■■■ washing for drinking." On this *Kheibhāṭa* said, "I will give it provided you accept something from me." When *Mhāibhāṭa* said, "Well, I will," ■■■■ brought forth ■■■■ bread and gave him its washing. *Mhāibhāṭa* then partook something of him and leaving the place came to *Bhaṭabḍa*.

He then told everything before *Bhaṭabḍa* and narrated to him the memoirs of the Master that he had secured. *Bhaṭabḍa* said 'yes' to facts and rejected those which were not such saying, "These are the words from the mouth of the Master, and not these." Then he said to *Mhāibhāṭa*, "The memoirs pertaining to *Upādhyā* should be got verified from him, those pertaining to *Nātho* from him, and those about *Sādh* from her." Thus he instructed that memoirs pertaining to different individuals should be got verified from those particular persons. *Mhāibhāṭa* did accordingly and renarrated the memoirs before *Bhaṭabḍa*. He then divided them into two parts, the former and the latter.

Once *Mhāibhāṭa* went to *Pratiphāna* in search of memoirs and met *Sāraṅga-paṇḍita* who offered him hospitality. At this *Mhāibhāṭa* said, "First tell ■■■■ some memoirs of the Master and only then I will accept (your hospitality)." So, *Sāraṅga-paṇḍita* first narrated to him some memoirs. By that time, *Umāisā* (his wife) had already prepared a full meal with the main dish of thickened ■■■■ and laid the cover for *Mhāibhāṭa*. At the very start *Mhāibhāṭa* said, "I will partake of the food provided you serve ■■■■ with the sweet-meat ball bearing the blessing of the Master". *Umāisā* then served the powdered sweet-meat ball on the thickened milk which *Mhāibhāṭa* ate with great relish. After a couple of morsels, however, he left the dish feigning vomiting and collecting alms dined on

the bank of the *Gangā* (i.e., the river *Godāvarī*). Afterwards he came to see *Bhaṭṭabāsa* and told him everything upon which the latter said, "Oh, *Mhāibhāṭa*! you have acted unwisely."

(1) The disciples of *Cakradhara* hold in great reverence the objects that had come into his personal contact. The roṭi, or bread and *lāḍi*, or sweet-meat ball, of *prasāda* imply, therefore, that they were the objects blessed by him.

(2) *Jāno Upādhye* belonged to *Rāmasaṅgā* and was initiated by *Bhaṭṭabāsa*.

(3) *Nāthobā* was a disciple of *Cakradhara* and used to be in daily attendance upon him.

(4) *Sādhvī*, ■■■■■ *Ellāsa*, ■■■■■ a lady-disciple of *Cakradhara* and belonged to *Cārāṭhāyā* in *Vārhaḍa*.

(5) *Pratighāna*, or *Paṭhāna*, was for many years in the past an important seat of learning. *Ekanātha*, the great saint-poet, belonged to this place.

(6) *Sārāṅga-pāṇḍita*, popularly known as *Pāṇḍe*, was a devotee of *Cakradhara* and yet he never ■■■■■ him for initiation. It ■■■■■ from works ■■■■■ *Līlā-caritra* that his devotion for *Cakradhara* was only superficial and that he ■■■■■ really given to worldly pleasures. That is why *Mhāibhāṭa* was rather reluctant to partake his food.

(7) *Unākāsa*, the wife of *Sārāṅga-pāṇḍita*, was unlike her husband and sincerely devoted to *Cakradhara*.

#### EXTRACT No. 17.

Saka 1230] PASSING AWAY OF BHATTOBASA [1268 A.D.

एक दीसु भट्टोबासीं म्हणितलें : "आणि मज गोसावियाचा हाकारा येईल ना : " संव अवघे गजबजिले। कोण्ही कांहीं निरवगुकेचें पुते। भट्टोबासीं म्हणितलें : "हें ऐसें मज पुर्तों नको। कांहीं मज निर्वचन-महावाक्य-उघरणीचे पुता। " मग पंडित पुसति। भट्टोबास निरुपति। मग केतुलेनि काळें म्हणितलें : " रंडिता, आतां पुर्तों नको। आतां भति सम्येक ■■■■■ असे। आतां तुम्हा पांचास्थाः गुहकुळातें हात जोडून म्हणलें असे : गोसावियाचा व्यापार चालविता कोण्हा मासें पैकास गेलें असल

- 10 ठरि तुम्हीं समस्तीं क्षेमा करावी ।” ऐसे म्हणोन जये केलें :  
 भग मटोवारीं म्हणिलें : “आतां कोण्ही बोलों नको । रसों नको ।  
 अवसान आलेयां बाह्यर दों हात लावों नको । आतां मी श्रीचक्रवर्ती  
 दाह्याचिया\* देवासैं जाठविसों ।” ऐसे म्हणोन निजेंले आणि  
 निगाले ।

—*Sattvachakra*, No. 228.

### No. 17.

One day, Bhagobdas said, "Today I will get a call from the Master". (On hearing this), all became uneasy. Some began questioning him about their future ■■■ taking, (when) Bhagobdas said, "Do not ask me any such things. Ask me something about (some philosophical problem like) *Nirvacana*, or *Mahāvākya* or *Udharana*." Then after some time he said, "Pundita, do not ask (me) anything now. (For) now the end is very near. Now, praying the whole company of you disciples, headed by the Five Masters, I say (to you), "If while executing ■■■ order of the Master I have hurt anybody, you all should pardon me." Saying this, ■■■ proclaimed 'Victory' (to the Master). Then Bhagobdas said, "Now, no one should ■■■ k; no one should cry. After my death ■■■ one should touch me for a couple of *prahars* (i.e., about six hours). Now I remember Sri Cakradhara, the God of Bāimā." Saying so, he slept and passed away.

(1) Here Godant means Cakradhara.

(2) *Nirvacana*, *Mahāvākya* and *Udharana* are the themes of three chapters from the *Sattvachakra* (Ch. II, 4 and 5 respectively). They contain in a nutshell the philosophy of Cakradhara.

(3) *Kṛṣṇāra*, or *Keśava-paṇḍita*, the compiler of *Sattvachakra*.

(4) *pañcāya* means 'five-faced'. The *guru-kula* or the spiritual lineage of the Mahānubhāvas is five-fold, consisting of the *pañca-Kṛṣṇas*, namely, Śrī Kṛṣṇa, Śrī Dattātreya, Cāṇakya Rāja of Dvārāvātī, Guṇḍama Rāja or Govindaprabhū of Riddhīpura, and Śrī Cakradhara. Here Bhagobdas is paying his last homage to all these five.

(5) *Bāimā* (or *Nagāmbikā*) was another devoted lady-disciple of Cakradhara and took him verily as God.

## EXTRACT No. 18.

HAS ANYONE ON EARTH TWO HEARTS?

Saka 1270, about]

[14th Century A.D.]

- राजपुत्र पुसति । किष्णुधर्मा साधे । म्हणे, समुद्रतीरीं सदाफल  
जाबुलवृक्ष असे । तेथ रत्नमुक्क नामें वाग्रह वसे । ॥ तेया  
समुद्रांतून । विकराल नामें सुसर । तेथ जाबुलवृक्षीं वाळसर असे ।  
तेथ येकनि बसेला । तयासैं देखीनि वाग्रह म्हणे । तूं आमुखा  
5 अतिथी । म्हणौनि जाबुलें तेया मकरासि दिवली । तब तो मिरव  
येकनि तेथ वृक्षाखालें बसे । आणि तयासि वाग्रह जाबुलें देतुसे ।  
येसी दोघासि प्रीती मित्रत्व जाहाली । ते येकमेकासि गोष्टी  
करिती । काता जाबुलें उरती तितुकीं तो सुसर परासि आणी ।  
आणि आपुलिये स्त्रियेसि देतु असे । तब तिया स्त्रिया मगरासि  
10 पुसिलें । म्हणे, तूं अमृतोपम फळें कंथी । तब तो म्हणे । माझा  
मित्र वाग्रह । तो मज देतुसे । तब ते म्हणे । तेयाचें हृदय अमृतोपम  
असेल । जो येसि फळें मिरव जायें । तरि तेयाचें हृदयें मांस मज  
आणीनि देयावें । तें मी खाईन । आणि बरवी तदणीं ही होईन ।  
तुजमि सुखें रमेन । तब तो म्हणे । तूं येसैं बोलां नको । तो माझा  
15 परम मित्र । येसैं करिसां पाप बहुत असे । तब ॥ म्हणे । ते बापरि  
असेल । आणि तूं तयेसि रातलासि । तब तो म्हणे । मी तुला  
पार्हकु । सेवकु । तुझिया मी पायां पईन । मज ते म्हणे । मी  
अवाशनयस घईन । परि ते दुराग्रह न साधि । मज तो तियेसैं  
म्हणे । तो तरि वाग्रह साक्षामुगु । आणि मी तरि जळवव । तो  
20 मज कंसेनि मरवेळ । तब ते म्हणे । तो नागि रुचि मी मरेन ।  
इतुकेनि तो वाग्रहापासि मगय आला । तब वाग्रह पुसे । तुज उसीव  
का लागला । तब तो म्हणे । तुझिया भाउजया । मातें निर्भळिलें ।  
म्हणे, येसी फळें तुला मित्र तुज देतुसे । तरि तूं तयासि परासि  
का नागिस । उपकारासि तूं प्रयोपकार कां न करिस । तरि तूं  
25 येसा कृतघ्न । तुज प्रायश्चित्त पाहिजे । म्हणौनि तरि तूं आमुषेया  
परासि आला । तुज पाहणचाराधि जाईत केलि असे । मज तो  
वाग्रह । म्हणे मी प्राप्तिपातु कंसेनि येसैं । तब म्हणे । माझीये



- पाठिवरी बंस । तंव तो बंसला । दोघेहि निगाले । वाटे पाणिपांतु  
जातां वासव म्हणे । सु । राते । तुं हळू हळू चाल । तंव तो सुसव  
मनि म्हणे । आतां वासव तरि वश्य जाहाला । आतां पाणिपांतु  
कावे करील । तरि या बापुडियासि मनिषें गुह्य सांधों । मग  
सयातें म्हणे । मासिचे भायेंन । तुझें हृदय सावयालाणि आणविलें  
असे । तरि तुं इष्टदेवता-कुळदेवतेचें स्मरण करि । तंव तो वासव  
अति विपन्नमसि । म्हणे । सांगतिया, मज तेथेंचि न संगसि च । मी  
हृदय आबुवरि ठेवुनि आलों असे । तरि चाल मागुता । ॥ हृदय  
घेवोनि घेवों । तंव तेयां सुसरें हो का म्हणितलें । म्हणोनि तो  
मागुता परतोनि जावुपासि आणिला । ॥ तो वासव उद्योनि  
जाठनि शिरादि बंसला । सेंडियावरि पोछा । म्हणे, आणि मी  
उपजलों । बाचलों । पुसरा ॥ पावलों । मग तो मगर म्हणे ।  
बाळविषा, तुमि भाउजई काळ पहात असेलि । तरि हृदय घेउनि  
बीज दे । ते भुजंलि असेलि । मग तो वासव म्हणे । अरे विषयास-  
पातकिया, ॥ मरो आणि ॥ हि मर । ॥ जावुदुडिहुनि ॥ जाये ।  
म्हणे । मूर्खा, वोनि हृदयें कोठें कोणासि असताति । तंव मगर  
मनि म्हण । मिमो बोजटें केलें । जें यासि अभिमाचो सांगितला ।

- Parikatantra, V (Laddha-pravāda).

### No. 18.

The Princes ask, (and) Viprasarmā narrates : Says he, "On the sea-coast there was an ever-blossoming Jāmbolan tree where a monkey named Raktamukha used to dwell. Once, a crocodile named Vikarāḥa came there and squatted on the beach at the foot of the Jāmbolan tree. The monkey looked at it and gave him Jāmbolan fruit to it saying, "You are our guest." Since then the crocodile used to come daily and squat at the bottom of the tree and the monkey used to give him Jāmbolan fruit. In this way love and friendship was established between the two. They used to chit-chat with each other. The crocodile used to bring home the remaining Jāmbolan fruit after eating (the required number) and offer them to his wife.

{Once}, the wife asked the crocodile, "Whence these fruit sweet as nectar?" The crocodile said, "My friend, a monkey, gives them to me." {On this} the wife said, "(Then) its heart must be nectar-like. For it eats such sweet fruit daily. So bring me the flesh of its heart. I will eat it, become young (once again) and have amorous play with you." {On this} the crocodile said, "Do not say so. For the monkey is my great friend, and it would be a sin to act in this way." {On this} the wife said, "you must be having a—— relations with the wife of the monkey, (and hence your denial)." The crocodile said, "(No), I am your most obedient servant, and I will even fall at your feet." The wife said, "I will go on a fast rather than abandon the desire of my heart." On this the crocodile said to her, "But the monkey is a branch-animal, while I belong to the waters. How can I kill it?" The wife said, "In that case, if you cannot bring it to me I will die." At this, the crocodile came to the monkey who asked him as to why he was late. He said, "Your sister-in-law reproached me saying, 'When your friend gives you such fruit, why do not you bring him home? Why do not you respond to his kindness in requital? Really you are ungrateful and deserve an atonement.' ■ please come to our home. We are in readiness to offer you hospitality." {On this} the monkey said, "(But) how can I come through water?" ■ which the crocodile replied, "Sit on my back (and come)." Accordingly the monkey sat on his back and they started. On ■ way and while in the waters, the monkey said to the crocodile, "Go slow". {On this} the crocodile said to himself, "Now that the monkey is my captive, what can it do? So let me tell this poor fellow the secret of my mind." Then he said to the monkey, "My wife has arranged to take you home so that she can devour your heart. So better pray your patron-saints and goddesses." {On this} the monkey, with ■ improprio, said, "Well, friend, why did not you tell me of this then and there? For I have left my heart on the Jambolan tree. So come back, let us take the heart and return." The crocodile saying 'Is that so?' brought the

monkey back to the Jāmbolan tree. Immediately the monkey jumped to the top (of the tree) and going to its right end said to himself, "To-day I am (newly) born; I am saved. It is (for me) a second birth." (In the meanwhile), the crocodile kept ■ saying, "My young friend, your sister-in-law must be waiting for you. So be quick with your heart. She must be hungry." (On this) the monkey said, "Oh, you abuser of confidence! Let both of you die! (Better) now leave this Jāmbolan tree. (For), has anyone ■ earth two hearts, oh fool?" (On this) the crocodile said to himself, "I did the wrong thing in telling him about my intention!"

(1) The *Pañcatantra* ■ a very ancient Sanskrit work the different versions of which are classified by KERN in four main groups. As regards ■ date of its original, KERN remarks, "Everything suggests that it fell in the period of the Brahmanical reformation and expansion under the Guptas or just before their empire, with which well accords the use of Sanskrit for ■ instruction of princes and the distinctly Brahmanical character of the work. We may reasonably accept the author as ■ Brahmin, but the name VISHNUSAMANA given doubtless in the prototype cannot be relied on, though it is impossible to dismiss it as certainly forged.... The reconstructed text is unquestionably a text-book for the instruction of kings in politics ■ the practical conduct of everyday life, but it is also a story-book". *A History of Sanskrit Literature* (1920), p. 248.

The present story illustrates the ■ of one's gullibility by the tale of the ape and the crocodile.

#### EXTRACT ■. 19.

#### AN EPISODE ■ THE LIFE OF LORD KRISHNA

*Śaśa* 1222, about]

[1800 A.D., about]

एक दी महाराष्टी<sup>१</sup> पुसिले : जी जी : श्रीकृष्णचक्रवर्ती दीक्षित-  
चाया उद्धरिलिआ ऐसे पौराणिक बोलतासी : हे साच जी : सर्वज्ञ  
मगतले : जाति : एक वेळ श्रीकृष्णचक्रवर्ती गोपाळीसहित बुदावनी\*  
सेळतु होते : मा बुदावनी अथवा गोपाळी आपापुलालिआ मोटा  
5 ठेविलिआ : मग श्रीकृष्णचक्रवर्तीसंपाते वेडफळी सेळीं लागिल्ले :  
श्रीकृष्णचक्रवर्ती गोपाळीसी वेडफळी सेळत : मग बुदावनीहुनि

- सार्धं योजन्तु गेहे : तत्र योनि ग्रहर अतिक्रमले : गोपाळ भागले :  
 भुक्तेले : मग भणअँ लागिन्हले : श्रीकृष्णा, आम्हासि भूक थोर  
 लागिन्हली : भूक प्राण जाओं पातातो : मोटा दूर राहिलीआ :  
 10 तत्र तेव दीक्षितांभी वाढी होती : श्रीकृष्णचक्रवर्ती भणतले : आरे,  
 यया दीक्षितांसी अत्र मागा : मग गोपाळ दीक्षितां जवळीं गेले :  
 भणअँ लागिन्हले : दीक्षित हो : आम्ही भुक्तेले असों : आम्हासि  
 अन्न देआ का : दीक्षितीं भणतले : आम्ही अग्नीसि आहुति दिन्हली  
 नाहीं : एव केउतें आलेति : विटाळू भणअँनि पातिले : मग गोपाळ  
 15 श्रीकृष्णचक्रवर्तीजवळीं आले : आगा श्रीकृष्णा, तेव आमतें काइतेया  
 पाठविलें : ते आम्हासि आगणीही उभें टाकीं नेदीति : श्रीकृष्ण-  
 चक्रवर्ती भणतले : आरे, पदश द्वारें जाऊनि दीक्षितांवेआं बाईलांतें  
 ऐसें भणार्हे जें तुम्हासि अन्न भागों पाठविलेंसे : भणअँनि एविचें  
 नाम चेआ : मग गोपाळ पदश द्वारें जाऊनि दीक्षितांवेआं आहुति-  
 20 जातें भणअँ लागिन्हले : तुमतें श्रीकृष्णें अन्न भागों पाठवीलेंतें  
 तेही श्रीकृष्णचक्रवर्तीचें नाम आइकिलें : आनि तेमां स्थिति जाली :  
 मां तेही गोपाळासि अदभंजि जाति तेतुकें दिभुलें : गोपाळ मोटा  
 बांभीनि(मिगाले) : श्रीकृष्णचक्रवर्ती गोपाळासहितु आरोगणा केली :  
 मागीते जेळीं लागिले : तत्र एरीकडे दीक्षितीं आहुतीलागि  
 25 अग्निकुंडें उघडिली : तत्र मुर्तिमंतु अग्निपुद्गल प्रतिमुंडीं येकिले :  
 अग्निपुद्गलीं दीक्षितातें भणतले : आजि अग्नी तृप्त जालीं : आतां  
 आम्हासि आहुति नलगे : दीक्षितीं भणतले : काइसेनि तृप्त जालेति :  
 अग्निपुद्गलीं भणतले : तुमचा बाईलां श्रीकृष्णचक्रवर्तीतें आरोगणा  
 दिन्हली : तेणें तृप्त जालीं : आगा महापुद्ग हो : श्रीकृष्ण साक्षास  
 30 परब्रह्म : तेआचा प्रसादु आजि लाबलीं : आतां तुम्हीं आम्हासि  
 आहुति नेदावी : तुमचें कर्म चरितार्थ जालें : तुम्हासि फळ देऊनि :  
 ऐसें अग्निपुद्गल झोळीनि अदृष्ट जाले : मन दीक्षितीं आधुलालेआ  
 भायेंतें पुसिलें : तेही सांभतलें : मग अनुतापले : आपणेंआहे  
 35 विभत्सति : आपुलिआं आधुलिआंचि प्रतिष्ठा करीति : आपरितोषु  
 भाविति : आम्ही श्रीकृष्णचक्रवर्ती विमुख जालीं : जळो अमुचें

जेमालें : मग श्रीकृष्णचक्रवर्तीजिवळीं आले : आवडीं श्रीकृष्ण-  
चक्रवर्तीतें स्तवनें स्तविति : मग श्रीकृष्णचक्रवर्ती हासितु हास्य  
करोनि मोहिलें : मग ते दीक्षित आपापुसलेआ स्थाना गेले ॥

- Sri Kṛṣṇa-caritra.

### No. 19.

One day, Mahadāsa asked (Cakradhara), 'Sir, mythologists say that Lord Kṛṣṇa offered deliverance to the wives of priests engaged in the performance of sacrifice. Is it true?' The Sarvajña (i.e., Cakradhara) replied, 'Yes. Once Lord Kṛṣṇa was playing with cowherd-boys in Vṛndāvana. The cowherd-boys kept their snacks in Vṛndāvana and started playing (the game of) bat and ball with Lord Kṛṣṇa. Lord Kṛṣṇa, engaged in playing bat and ball with the cowherd-boys, went one *yojana* and a half away from Vṛndāvana when it was about mid-day and the cowherd-boys felt tired and hungry. So they started saying, 'Oh, Lord Kṛṣṇa! We are feeling very hungry. Our very lives are about to expire on account of hunger and the snacks are left far away!' Nearabout there happened to be a colony of priests engaged in sacrifice. So Lord Kṛṣṇa said, 'Eh, ask these priests for your food.' On this the cowherd-boys approached the priests and started saying, 'Oh, Priests! We are hungry. Will you give us food?' The priests said, 'We have not as yet offered oblation to the Fire. But, (first of all), how have you come here? Oh, pollution!' Saying so, they drove them away. The cowherd-boys ■■■ came to Lord Kṛṣṇa (saying), 'Oh, Lord Kṛṣṇa! Why did you send us there? For they (i.e., the priests) ■■■ not prepared to entertain us even in their courtyard!' (On this), Lord Kṛṣṇa said, 'Eh, go by the back door and tell ■■■ wives of the priests that you are sent to ask for food. Say so and refer to me by my name.' Then the cowherd-boys went by the back door and started saying to the wives of the priests, 'Lord Kṛṣṇa has ■■■ us to you for food.' No sooner they heard the ■■■ of Lord Kṛṣṇa than they went into a trance and

offered to the cowherd-boys as much (food) as they could carry with them, which they brought to Lord Kṛṣṇa in their snack-bags and partook with him. They then started playing again when thither the priests opened the enclosures of the sacred fire for offering oblations only to ■ the very Primeval Being in the form of Fire incarnate in each enclosure who said to them, 'Today we are satiated. No more we require any oblations.' The priests asked, 'How are you satiated?' The personified Fires replied, 'Your wives have given a meal to Lord Kṛṣṇa and that has satisfied ■. For, oh Sires, Lord Kṛṣṇa is the very Supreme Being whose Grace ■ have received today. Now you need not offer any more oblations to us. Your actions have fructified by giving you their fruit.' Saying so, the Fires personified disappeared. Then the priests inquired with their wives who told them what had happened. (On hearing it) they became repentant and began blaming themselves and praising their wives. Repenting and saying to themselves, 'Oh, we have deprived ourselves of Lord Kṛṣṇa. Fie to our lives!', the priests came to Lord Kṛṣṇa and began eulogising Him by (singing) hymns of praise. Then Lord Kṛṣṇa graced them with ■ pleasant smile on which they returned to their homes, satisfied.

(1) Śrīmadhīnā was a very inquisitive lady-disciple of Oṅkara-dhara about whom he had once said, 'mahābhārt śrīśāstra' (vide, *Līlā-caritra*, Uṭtarārḍha, No. 481).

(2) *Vṛndāvana* means Rādhā's forest. It is the name of a 'wood' near the town Gokula in the district of Mathura on the left bank of Jumū (celebrated as the place where Kṛṣṇa in ■ character of Gopāla, or cowherd, passed his youth, associating with the cowherds and milkmaids employed in tending the cattle grazing in the forest.

#### EXTRACT ■. 20.

#### MUKUNDARAJA IN PRAISE OF MARATHI :

[Saka 1110]

[1188 A.D.]

1. वेदशास्त्राचा मथितार्थ । मन्हाटिया जोडे फलितार्थ ।  
तरि चतुरी परमार्थ । का नेमाचा

2. चाङ्ग चातुयसिं जिणे । येंसें बोलव्ही स्पष्टहाणे ।  
तसि येथिचिये परमाचक्षुणे । प्राहिक कां न होवावें
3. धुळीमांतील रत्न । जरि भेटे न करितां प्रेक्षन ।  
तरी चतुर्दि येत्न । कां न करावा
4. जन्हि द्दक्षिये शास्त्री । भरति मधाधिया कावडी ।  
तन्हि हिंदावेयाचि आडपाडी । कां पडों देयावी
5. ऊंसु किहू दिसे काळा । परि शेथे रसाचा गळाळा ।  
तैसें जाहण बोल परि लाला । दिसे धिवेकाचा
6. ह्यो कां वस्ता नवरत्नांचा । जन्हि चतुर अपाढाचा ।  
तथापि लाभ परमाचारा । तथा दुर्लभूष कीं
7. दमपचाचिये धरिषा पाकु । जन्हि ॥ ॥ रसिकु ।  
तथापि सदाचार लोकु । तयासि नातलेच ॥
8. तैसें संवसारिक झेलणें । ॥ न स्वीकरितीं स्थाहाणे ।  
तयां भजंज अनुभवणें । परमतत्त्व
9. म्हणोनि धिवेकसिधू येणें नावें । ग्रंथ कीर्जल स्वानुभवें ।  
तन्हि ओलीं अवधान देयावें । म्हणें मुकुंदराजु
10. गुरुशिष्यांचेनि संवादें । जें बोलिजेल विनोदें ।  
सैं आहकसु आनंदें । महानुभावें
11. कल्पतरूचेनि परिपाडें । जन्हि फळतीं परिषीं साडें ।  
तन्हि तिथें बाडियेचेंनि ॥ ॥ लाभार्थी कां
12. भाषा ह्यो कां मन्हाडी । परि उपनिषदांचीच दाहाडी ।  
तेथिचा अर्थ जीवाचिये गाडी । कां न बोधावा

-VivekanandAn, Ch. I, Nos. 11-20.

### No. 20.

1. If the conclusions of the philosophy of the Vedas are available in ■ essence-form in Marāṭhī, why should ■ wise not turn ■ it?

2. Wise men say that fondness often wins over intelligence. (If so), why should one not respond to the marks of spiritualism in this work?

3. If a gem ■ to be found in the dust without any effort, why should the wise toil for it (unnecessarily)?

4. If a swallow-wort or milk-weed can give us pitchers of honey, where is the necessity of running after it?

5. A sugar-cane looks soiled (lit., black), but offers a stream of sweet juice. Similarly, my words, though dull, have the lustre of discrimination.

6. A poet (lit., orator) may have command over all the nine poetical sentiments and possess unparalleled cleverness; but it is very rare that one finds spirituality (in his works).

7. The food from ■ outcast's house may be incomparably flavourous, but the well-behaved people would never touch ■.

8. Similarly, the ■ would never listen to any worldly talk, but always appreciate the spiritual.

9. Hence the composition, through personal experience, of this work, named *Viveka-sindhu*. Let the readers (lit., listeners) give me their attention, says *Mukundarāja*.

10. What is said here in the form of a free dialogue between the teacher and his disciple should be heard with pleasure by the wise.

11. ■ common trees can bear fruit on a par with the wish-tree, why should they not be planted with growing zest?

12. (Similarly), ■ if the language of this work is *Murghī*, its content is the same as that of the *Upaniṣads* (which are in Sanskrit). Why should its purport, therefore, be not stored in the ■ of the heart?

1. The text is based on KULKARNI's edition of *Vivekasindhu* (1957), with certain modifications.

#### EXTRACT No. 21.

*Śloka* 1207] HEART-RENDINGS OF RUMINI FOR [1285 A.D.  
THE ATTAINMENT OF KRĪNA<sup>1</sup>

1. रुक्मिणी पुसे सखियांसि वृतासु ।  
काह नो मोरुणें राउळगणासु ।



- काह बोले मातापिता, काह बोले तो रुक्मीया साई ।  
 विशुपाळु वरिसे ऐसे बोल्ये तमांचां बोळाई
2. विशुपाळु बह ऐसें थाइकिलें बाळा ।  
 अंध पासलो निहो जाळी व्याकुळा ।  
 स्मरिले कृष्णरावो, देवा संकष्टीं पहलीये घोरि ।  
 तूं एक बाबीनिया सोडविता आनु माहीं अबघारी
3. झुंदा आक तिये लागलो चिता ।  
 भक्तबंधु छेहुनो म्हणे राखें अमंता ।  
 आरता दावी ॥ करा देवा भासीं देवाचें उषरण ।  
 विशुपाळ-बंदीसळ चुकवा दाखवा आपुले श्रीचरण
4. सखी पाकृतियां सुदेवो जाफाविला ।  
 तियेचें देखीनि विप्र पुर्खें आगला ।  
 तूं कां बो दंगधवन सोकें व्याकुळ भीमका बाळे ।  
 हकिमणी म्हणे ॥ उपेक्षेकियें कृष्णें गोपाळें
5. सोमवंसी कुळीं नज जालें अबघणें ।  
 संतत धिंसी कृष्णरावाचे चरण ।  
 तिये केवि आनु गती तातें भरियला नज विशुपाळु बह ।  
 न पविजे कृष्णरावो तरि ॥ जन्मजीवित होईल भूमिभाह
6. जाई बेगीं विप्रा कृष्णरायाजवळा ।  
 माझी विनती सांपावी गोपाळा ।  
 मी ॥ ॥ एव येऊनि नेमाचें गोविंदें ।  
 नक्तीवळळु पडविसीं तूं ना उरि सांडीं तूं घें भीरें

- Dhavajda, (pārvardka) Nos. 7-12.

#### No. 21.

1. Rukmīnt inquired with her companions about the talk amongst the inmates of the palace and about the views of her parents and her brother Rukmī (regarding her marriage). She was told that according to their talk she was to accept Śhēṣpāla in marriage.

2. On hearing that *śiśupāla* was to be her bridegroom, ■ maiden got disturbed and was ■■■■■ with agony. (Consequently), she remembered to herself Lord *Kṛṣṇa*, saying, 'Oh, God! I am in pressing distress. And listen! None but you is my saviour now.'

■. Taking it to heart she became very anxious and said praying, 'Cut off this bond and protect me, oh God! Have Grace upon the afflicted and come to my deliverance. Save me the prison-house of *śiśupāla* and show me your holy feet!'

4. She then sent her companion and summoned *Sudama* who on seeing her asked, 'Why is your face morose? Why are you in mental anguish, oh, daughter of *Bālmāka*?' *Rukmiṇī* replied, "Oh, Sir, I have been neglected by *Gopāla-Kṛṣṇa*."

5. "Having born in the family of the lunar dynasty, and having always meditated upon the feet of Lord *Kṛṣṇa*, how can I have any other way now? My father has, however, fixed up *śiśupāla* ■ my bridegroom. Now if I do not attain Lord *Kṛṣṇa*, my entire life would only be a burden to the earth!

6. "Speed on, therefore, go to Lord *Kṛṣṇa*, and convey my entreaty to him. Tell him, 'I am a suppliant to you for my protection. So come here and take me away, oh *Govinda*, if you think yourself ■ be a protector of your devotees. Else, leave all claims to any such forts!'"

(1) The text ■ from V. N. Dhamapandya's edition (*Adya Marathi Kavya*, 1986).

(2) The word *brida* comes from Sk. *viruda* (vi √ rud), meaning a laudatory ■■■ or panegyric. In Marathi it means a token of forté.

#### EXTRACT No. 22.

Śaka 1207] THE PERSONALITY OF CAKRADEHARA (1285 A.D.)

1. तथा निरुपमा निराकृतरा । उपमा देहजैल श्रीचक्रधरा ।  
तरी कोपतील अनुचर । बहुवीर
2. परि जाणता दयावें अवधान । वज्रिती श्रीमूर्तिचें महिमान ।  
सुखाचा सोहळा करीन । आर्तार्थी

3. दानितां देवो लावण्यसागर । नामी वेधबोधाचा पट्टिभट्ट ।  
भणोनि श्रोतया अति आदर । करावा न लग्ने
4. चंदन गरिमळें फुलला । तो कव्हुणातें प्रार्थु भेला ।  
जेणें सकळ जन वेधीं लाविला । आपुला गुणी
5. ना तरि सुगंधीं सुपरिमळीं । शतयत्रपार्यातें पाडळीं ।  
काड् अळीउळ्हासीं केतकी-दळीं । मूळ पाठवीलें
6. कीं कुरंगा नाभिकमळीं कस्तुरी । ते काड् चक्षुसीतिं पाचारी ।  
कीं चकोरवर्गीतो चंद्रकरीं । काहीं मानु वीथला
7. कीं जाड् जुड् भोगरे मारुती । जे मांवारमनातें आकसिती ।  
ते काड् पायां लागीनि मानवीति । कद्रुपदातें
8. कीं वृक्षाची सांजलि उध्मकाळीं । तातल्यातें बोळावी आपणया  
जवळीं ।  
कीं भवरासीं कमळीं । हातें झूणाविलें
9. जेंतें वीसावंता लागलया साहान । तयाचा पांगु न करी जीवन ।  
ना तरि भुक्कल्यातें आदरें । प्रार्थु न वधे
10. ऐसीम कवितेकले रसाळे । लागिलीं वीसतीं बह्मविधेचीं कळें ।  
तरी कव्हुणासि नव्हेति डोहळे । मुक्तीं पालावेयाचे
11. सोने-केतकीचा गाभेवनीं । जरी वीसे सुधारसावें धाणी ।  
तरी कव्हुणाची न पुरे जाणो । आस्थादिता
12. कापुरकेळीचा चढीं । जमूताची चवी लागे फुडी ।  
तरी कव्हुणासि नुपजे आवडी । सेवने अर्थी

- *Martiprabhata*, Nos. 146-150.

## No. 22.

1. If a comparison is attempted (in order to describe) that unparalleled and formless Lord *Cakradhara*, his followers who know the *Brahman* will be angry (with me).

2. However, those who know should give me their attention. (For), in describing the greatness of the personality of Lord (*Cakradhara*), I will provide the desirous with a festival of happiness.

3. While describing the Lord who is the ocean of beauty, his very Name becomes a point of great attraction and it is thus no longer necessary to pray for the attention of the listeners.

4. Does a sandal-wood tree in full bloom ever invite anybody? It attracts all men by its mere virtue (of fragrance).

5. Or else, do the fragrant and sweet-smelling centipetal lotus, coral and trumpet-flower trees, as also the blades of Ketaki, ever offer invitations to the class of bees?

6. Or, is it necessary for ■■■ musk contained in the navel of a musk-deer to send for the (hunting) King? Do the moon-beams ever offer any special reception to the class ■ Cakora birds (who are supposed to subsist ■ them)?

7. Do the Jasmin varieties of fragrant creepers (like Jilī, Jilī and Mogarā) that attract the mystic flowers of the divine coral tree ever fall at the feet of the bees?

8. Or, does THE shade of a tree purposely invite one who is oppressed by the summer heat? Or, does the lotus ever signify to a bee by any gesture?

9. Just ■ water never expresses any kind of desire for the thirsty, or food is ■ at the mercy of the hungry.

10. Similarly, ■ seeing the juicy creeper of this poem laden with fruits of spiritual knowledge, who will not desire to have and taste them?

11. If nectar-like juice can be had in the innermost core of the golden Ketaki plant, who will not taste it and allow his desire to remain unsatisfied?

12. ■ the bunch of a camphor-plantain tree can taste sweet as nectar, who will not have the appetite to relish it?

#### EXTRACT No. 23.

Saka 1212] SEARCH OF GOD THROUGH MISERIES : [1200 A.D.

1. एयालानि शतञ्जैरनावे । रिगानि निरुपेता होधाने ।  
कसेनि उषदेया असाने । शस्त्रवर्षी

2. जेव चंद्रकडे अलतसे वणवा । तेथीनि कैसेनि न निगिजे पांडवा ।  
तेवि लोका एउनि एया सोपद्रवा । ■■■ न मजिजे मातें
3. आगा मातें ■ मजावेयालावि । कवण बल पा आपुलें आंगी ।  
काह बरी की भोगी । निश्चंत केलें
4. ना तरी विद्या की वयसा । एया प्राणियांसि हा ऐसा ।  
भज न भजता भवसा । सुखाचा जाला
5. बापा दुःखार्थे केजें सुटलें । जेव मरणाचे भरे लोटले ।  
तिये मृत्युलोकींचिये असे पडले । हाटवले एणें
6. आतां सुखेंसि जीविता । कैची ग्राहकें कीजेल पांडुसुता ।  
काह राकोडिया फुकिता । कीपु लागे
7. म्हणीनि मृत्युलोकीं सुखाची काहाणी । आहकैजल कळणाचा  
अवधी ।
- कैची सुखनिद्रा आभुरणी । इंगलाचा
8. शिवे लोकींचा बंधु असरीगी । जेव उदो होये अस्तवावेयाचि लागीं ।  
दुःख लेउनि सुखाची आंगी । सलित जगातें
9. जेव मंगलाचा अंकुरी । सवेंचि अमंगलाची आहे पोहोरी ।  
भृशु उवराचा परिचरी । गर्भ गिबसी
10. आगा गिबसितां भाषवां माटी । परतलें पाऊळचि नाहीं किरीटी ।  
संव निमालेयाचिया गोठी । तियें पुराणें जेथिची
11. ऐसी लोकींची इमे नांदणुक । तेथ जन्मले आहाति जे लोक ।  
तयांचिये निश्चंतयेचें कै कवतिक । दिसतसे
12. आगा मर हा बोळु न साहाति । जाणि मेलयां तरी रवती ।  
परि असतें जात' न गणिती । गैसासै पै
13. वर्द्ध सापें मिलिजतु जगा । कीं तो मासिया' घेंटाली जिमा ।  
सैंधें प्राणिये कळणा लोमा । वाढविती तुळ्या
14. आहा कटा बोलटें । ■ मृत्युलोकींचें उपराटें  
एव अर्जुना जव्हें अवचटें । जन्मलासि

15. तच्छे सङ्गतीनि वङ्गिणी निग । ह्ये भवतीचिये वटे काग ।  
जिया पावसी भव्यं । निजद्वाम माझे

—*Jñānabodhi*, Ch. IX, Nos. 486-511.

### No. 28.

1. How is it that ■■■ might rest in ease while sitting in a boat with a hundred holes? How is it that one might remain unprotected when under the shower of missiles?

2. When fire is burning all round, must not, oh *Pāṇḍava*, one get away from its midst? Similarly, being ■ a world full of misery, how is it that one should not pray to Me?

3. On what strength do these people count, that they should not worship Me? How ■■ they rest content either in (their) homes or in (their) enjoyments?

4. Of what value would their learning or their age be to them? How ■■ they be certain about happiness without being devoted to Me?

5. Alas! Life indeed is a market-place where the wares of misery are being spread out and where death is measuring the destinies of men.

6. How can one bargain for happiness (in such a state), oh, son of *Pāṇḍu*? Can one hope to ignite a lamp by blowing through ashes?

7. Who has ever heard a tale of happiness in this world of mortals? Can one sleep happily on a bed of scorpions?

8. (Where) even the moon of this world is proverbially consumptive, where stars rise only in order to set and where miseries torment the world in the garb of happiness,

9. Where with the very sprout of auspiciousness germinates the seed of misery, and where death is encircling the foetus in the very heart of the womb,

10. Where no returning foot-prints (of those who have gone before us) are to be seen in an ■■■■ search of the track and where the mythologies are merely collections of the narratives of death,

11. Such is the way of this world and it is surprising that people born into it should yet live at ease!

12. They cannot even bear the word 'death' and when death takes place, they cry. But they never imagine in their folly that whatever is must pass away.

13. Like a frog trying to eat a fly even while it is itself being devoured by a serpent, they increase their avarice, with what gain (nobody knows)!

14. Alas! This mortal world is full of contradictions. If, therefore, oh *Aryana*, you are accidentally born into it,

15. Get thyself hastily away from it and go by the path of devotion, that thou mayest reach My Divine abode of perfection.

(1) The text is from RAJAVAD's *Jñānadharm* (see foot-note to Ex. XXV ahead), slightly modified in a few places, the variant readings from which are as follows:

(2) *nyāyāntaryā*; (3) *ndarānt*; (4) *fla*; (5) RAJAVAD's text has *māṣa*, but *maṣya* is an alternative reading found in many MSS. where the word would mean 'fish'. Now whether a frog devours the flies or fish is a problem for the zoologist to solve.

#### EXTRACT No. 24.

Saka 1212] THE SUN OF ABSOLUTE REALITY [1200 A.D.

1. सान्त्वनीतु विश्वमासु । नवल<sup>१</sup> उदयेला चंडाणु ।  
अहवाग्निनीविकाणु । बंदू आतां
2. जो अविद्ये रातो पसोनिया । यिली ज्ञानाज्ञानाचिया चोदणिया ।  
जो मुदिनु करो ज्ञानिया । स्वबोधाचा
3. जेणे विवर्तितये सवले । काक्षोनि आत्मज्ञानाचे कोले ।  
साक्षिती देहाहंतेचें आविसालें । जीवपक्षी
4. क्षिणदेहकमलाचा । पोटीं केवसेया चिदुभ्रमराचा ।  
यदि मोक्षु जगता । उदेलं होये
5. शब्दाचिया असंकर्षी । भेदमदीचा बोही वही ।  
मारुतार्ते चिरहवेही । बुद्धिबोव

6. तेषां चकचिं मिथुनः । सामरस्याचं तमाधान ।  
भोगवी जो शिद्भगन — । भवनद्विधा
7. जेवें पहिलेनि पाह्यते । भेदाची चोरवेळ" फिटे ।  
रिगती आत्मानुभववाटे । पंथिक योगी
8. जेवाचेनि विवेककिरणसभें । उन्मेषसूर्यकान्तस्फुलिगें ।  
वीपले जालिती शीगें । संसाराची
9. जेवाचा रश्मिपुंज निवड । होता स्वकपडकारी" दिवड ।  
ये म्हासिद्धीचा पूड । मृगजलाचा
10. जो प्रत्यक्षोवाचेया माथेया । सोहतेचा मध्याह्नी आलेया ।  
लये आरमभासिछाया । आपणपां थि
11. तेव्हाचि विश्वस्वप्नसहितें । कोण भ्रम्यभामतिविदेतें ।  
खान्नाली नुरेथि जेवें । मायावासी...
12. तो अहोरात्राचा ऐक कडु । कोणें वेळाचा ज्ञानभासु ।  
जो प्रकाशस्यैविण सुरबाडु । प्रकाशाचा

— JidneAmrT. Ch. XVI, Nos. 1-16.

### No. 24.

1. How wonderful of the rising Sun of Absolute Reality to make the phenomenal world hide its face altogether! Our salutation to Him who makes the lotus of oneness bloom!

2. He makes the night of darkness disappear, eats up the stars ■ ■ ■ shupa of both knowledge and ignorance, and brings on illumination to those who seek Self-knowledge.

3. At the dawn of the spiritual light, individual souls, like birds, gain the sight of Self-knowledge and leave their nests of physical egoism.

4. At the rise of this Sun, the bee of knowledge, which was hitherto pent up in the lotus of the subtle body, is suddenly freed of its captivity.



6-6. Intellect and Illumination, (or reason and gnosis), like a pair of loving *Cakravaka* birds which were so far crying out for each other in their state of separation, being divided by the river of difference, are brought together in a state of complete harmony by this Sun of Reality who is the illuminator of the whole sky of knowledge.

7. At the day-break brought about by this Sun of Reality, the dark hour of differences disappears and the aspirants take to spiritual pathway.

8. His rays of discrimination, falling on the (double convex) sun-crystal of consciousness, make it give out inflamed fire-sparks which burn to ashes the forests of worldly life.

9. When His ripe rays fall straight and become steady on the arid land of the Self, a mirage of occult powers ■ produced.

10. When the Sun reaches the zenith of the heights of spiritual identification with the Self, the individuality of the Soul hides itself under ■ (like the shadow of a body ■ mid-day).

11. Now, when the night of illusion itself disappears, who would entertain the sleep of ignorance along with its dream of the Universe?

12. Who is there who has been able to visualise this Sun of Absolute Reality who is beyond day and night and who ■ the very glory of illumination without anything to illuminate it?

The following are the variants from RAJARAM's text :

(1) *uvata*; (2) *śuddhībodhā*; (3) *cakravata*; (4) *-ubdri*.

#### EXTRACT No. 28.

Saka 1212)

ASKING OF GRACE

(1200 A.D.)

1. आतां विद्वात्सकें देखें । एणें बाग्याणें तोळावें ।  
तोळांनि मज देवाचें । पसायदान हें
2. जें खळांणी बाकुबे मोडे । तेयां सत्संगीं रति बाडे ।  
मूर्ता परस्परें पडे । मंत्र जीवाचें

3. दुःखिताकेँ तिमिर खाओ\* । विदवा स्वयमसूयों पाहो ।  
वांछोल तें तें लाहो । प्राणिजात
4. सर्वतेँ सर्वमंगली । ईश्वरनिष्ठाकीँ माधियली ।  
अनदत भूतलों । भेटोनु भूतां
5. चला कल्पतरुकेँ [ ] । चेतना' बिसामणीकेँ प्राण" ।  
बोलते पां अर्णव । पीयूषाचे
6. चंद्रमे जे आलंछन । सारतंड जे तापहीन\* ।  
हे सर्वाँहि सदा सज्जन । सोमरे होंसु
7. किंबहुना सर्वसुखी । पूर्ण होऊनि तिहीं लोकीं ।  
भजिजो भाविपुदवी । अलंकित
8. भाणि संनोपजीविये । विशेवें लोकीं इयें  
वृष्टादृष्टादिजये । होमाचे जी
9. एष म्हणे विश्वेश्वरामो\* । हा होईल दाओपसामो\* ।  
एवें बरें ज्ञानवेमो\* । सुमिया [ ]

—Jñāneshvar. Ch. XVIII, Nos. 1772-1780.

#### No. 25.

1. Let the Universal Lord be pleased with [ ] literary sacrifice, and being pleased, let Him give me this Grace.

2. May the wicked leave their crookedness and have increasing love for the company of the good. Let universal friendship reign among all beings.

3. Let the darkness [ ] evil disappear. Let the Sun of true Religion rise in the world. Let all beings obtain what they desire.

4. May the company of the devotees of God, who shower blessings incessantly, meet the beings on the earth!

5. (These devotees) [ ] verily the moving gardens of wish-trees; they [ ] the living mountains of wish-jewels; they [ ] the speaking oceans of nectar.

6. They are moons without any detracting mark; they are suns without any tormenting heat. Let these saints ■ friends of all and for ■

7. May all beings be endowed with happiness and have incessant devotion to the Primalval Being.

8. Let all those who live upon this (literary) work have victory in the visible as well as in the invisible (i.e., the present and the future) world.

9. On this, the Lord ■ the Universe said, 'Amen! This shall come to pass!' and Jñāneśvar became happy on hearing this Grace.

(1) The text of the extract from *Jñāneśvar* is based on the one provided by RAJAVADE in his edition of this work published in 1908. RAJAVADE secured a very old ms. of *Jñāneśvar* at Bida and held that it belonged to the first quarter of the century that passed after the composition of this monumental work. Actually he suggested a date between 1290 and 1318 A.D. for this ms. which however was not acceptable to many. Even today the authenticity of this text is a matter of controversy and ■ problem is ■ the more complicated in the absence ■ the original ms. ■ must be said, however, that whatever the date of RAJAVADE's text, the language it represents is certainly older than that represented by the post-EXAMATIA texts of *Jñāneśvar*. However, a number of misprints seem to have crept into RAJAVADE's edition and it thus becomes necessary to ■ ■ readings here and there. The following are the variants from RAJAVADE's text :

(2) *ruprē* : RAJAVADE's text has *r* form in the second line but ■ form in the third one of the same verse. (3) In RAJAVADE's text *e* is represented by ■ symbol *ae*. The ■ kind of representation is found in verse No. 9 also. (4) *ceṭavā* : This seems to be a misprint. (5) *pāva* : *prava* is obviously a better reading, for it reads well with *drava* in the preceding line. (6) *teṭhina*. (7) *evand* : We prefer the reading *vand* because it fits in well with the idea of the poet asking for Grace and God granting it in the form of a boon which is the exact meaning of the word *vand*.

#### EXTRACT No. ■

Śaka 1214]

THE BEAUTY OF RUKMIṆI

[1202 A.D.

1. तयोर्मात्रे द्विगुणीने रूपः । जसें सिद्धरात्रे लेप ।

■ चंद्राचें पृथिवीकोप । कांसारिलें

2. कीं ते युवतमयिची अंशिका । कीं सौंदर्यलोकिची तारका ।  
ना तरी जन्मपत्रिका । मन्मथाची
3. तया मुखाचें पांतां सारखें । लाजा चंद्र हिवाचा होऊनि उपेक्षे ।  
निळोत्पलें हिरे माणिकें ॥ देखे । आपुलां ठाई
4. पातां दिठीचें अनियाळपण । कमळदळें होति साधारण ।  
जे कां मन्मथाचे ॥ । मरचसेयाचे
5. आर्षोचि रूप गोरे सावळें देखें । बरि तादर्थ्यें आंग उत्पलसे ।  
तेथें सविदळ छाया येतसे । श्रीरोवकासी
6. आंगाचेनि उजळपणें । भासळत ठिकाचें लेणें ।  
म्हणीनि मोतियांचीं अळकरणें । भीमकुमारियेसी
7. हातकडगांवुडां हातसर । गळां मोतियांचें लेणें सविकार ।  
कार्निचे मुळुंबुके करीति बिरार । कृतिकांसी
8. मुखचंद्र ॥ मदलसंजीवनी । सुकु मागों आला उत्तिनी<sup>१</sup> ।  
तैसें मोतीं मिरबे दवनी । दक्षिणीयेचा
9. कैसें सुकुमार रूपें । पातां दिठी मुखचंद्र फुडें ।  
हातउया कोमाइलें आवडे । अमृताधिया
10. कबजि आंगाची बरव । बरि तादर्थ्याची उबार ।  
ममातें मुखिती ते भाव । अश्वमेधाचे
11. शिया मवनाचा गोसांकी लाजाविला । सावेउ मर्ग्यु शिवविला<sup>२</sup> ।  
तेया कपाचा उठावा पहिला । तो कैसा सांघों

— *Rukmīṣa-Svapnāvara*, Nos. 88-101.

### No. 26.

1. Amongst them (i.e., her companions) *Rukmīṣa* seemed to have a form smeared as if with mercury or carved out of the pure core of the moon.

2. She looked as ॥ the ruling Goddess in the temple of youth, or a star in the sky of beauty, or the very epistle of Cupid.

3. On seeing her beautiful face even the moon feels humiliated and becomes icy cold when it does not see ॥

Itself the blue lotuses and the jewellery that *Rukmīṇī* possessed.

4. Considering the sharpness of her looks which are as if the sure arrows of Cupid, even the petals of a lotus look very ordinary.

5. The exuberance of youth added to her natural mixed complexion gave a yellowish tinge to her milk-white silk costume.

6. As the imbedded jewels in her ornaments used to fade out because of her natural lustre, the daughter of *Bālmāka* (i.e., *Rukmīṇī*) wore ornaments made of pearls.

7. She had wristlets and bracelets on her hands, a tempting necklace of pearls round her neck, and her earrings were vying with the cluster of *Pleiades* in their lustre.

8. Her moonlike face was as if the reanimator of Cupid, and the pearl on her face resembled *Sukraśāstra* as having come to borrow the art of re-animation from *Rukmīṇī*.

9. Her figure was so delicate that even a look would have given it pain and the warmth of touch even at the hands of nectar would have withered it out.

10. What exuberance of youth added to beauty of form she possessed! The sentiments expressed through her limbs actually benumbed the mind of the onlooker!

11. In what words should I describe the bloom of her beauty? For she could allure the very Lord of *Madana* (i.e., *Kṛṣṇa*) and re-animate Cupid incarnate!

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(1) This alludes to the mythological story of *Sukraśāstra*, the preceptor of the *Dātyas*, or demons, who knew the science of reanimating the dead. Here the pearl that *Rukmīṇī* wore is compared with *Sukra* (also meaning 'bright, resplendent') and the poet imagines that it has come to *Rukmīṇī* with the intention of asking her for the art of reanimation which she possessed par excellence in the form of her moon-like face.

(2) This refers to the mythological story of the death of *Madana* (i.e., Cupid) at the hands of God *Śaṅkara* who had reduced him to ashes out of rage. Now the poet imagines that God *Śaṅkara* proved the destroyer of *Madana*, *Rukmīṇī* would be his reanimator and thus rise superior to the Gods.

## EXTRACT No. 27.

## SYMPTOMS OF ONE WHO IS NEARING DEATH

Saka 1222]

[1809 A.D.]

1. बेशक-बकोर-बंझिके । निदान असे असके ।  
बिकीरितता निके । असे येव
2. परि गतायुचि लक्षणें । तीर्थें येणेचि कारणें ।  
मळतिचि सोवणें । तियें येथें सावणें
3. रसप्रीति असे नागि । आणि गतायु असे रोगि ।  
तरि हास्यास्पद जगी । होये बेधा
4. स्मृणानि ताभ्य असाभ्य चिच्छती । वधें जाणावी निदति ।  
मग रोगनिग्रहो लळति । कीजे
5. येयाचेनि आधारे । घने पाविजति लघरे ।  
भूपाळादिक सोयेरे । होंति वेगा
6. लज्जसायेया न लगतो बोटा । रोगनिग्रही काठा ।  
तेया बिकीरिततासि वैकुण्ठिचा दारबटा । आडकाठि नाहीं
7. साध्य असाध्य निदति । जे बित पाहता करीति ।  
तरी जगाविये पायेरवीं पुढति । गेलें येव
8. स्मृणानि येसकुषाळानि । वेवति लयरोणि ।  
कुणां पाहिजति अनेनि । तेया सावणें जाता
9. रूप इन्द्रिय त्वास काति । निमिरयेविण पालळति ।  
तै रोगिये मृत्युतें पावति । लळकरि
10. जीभ सोये अथवा सावळी । वांकुळी कां निपरवस जाळि ।  
ना तरी होये कांटाळि । तेया जवळि मृत्युवार
11. नाहीं न सकति सिराचा । आरु पाठि सरीराचा ।  
आणि ह्णौटि घसाचा । तरी मरण जवळिके
12. पथिनीपत्राविया परी । पाहूँ न्हातां जवळ अमित आंगावरी ।  
न थरे तेया येमपुरी । पावणें वेगीं
13. येकायेकीं अकस्मात् । भवे कां मायां पळति श्रीमंत ।  
तेया त्राये मासीं मृत्यु । क्यथा रोगिया जीरावें

14. हावा होला निमूटे । मुर्खी दुर्गंधी वाटे ।  
प्रासिहं मायां बैसे तो भेटे । आणिकीये जन्मीं
15. तेयाधि साजलि ॥ पडसाई । मूढलि भेदलि ठाई ठाई ।  
अधिक उणे कां सिस नाही । कां बांकुडी विक्रति
16. जेपा आरिसां पाहिलेयां । निसवति होळेंयांविषा मापुलिया ।  
तो आणिके क्षणवया । म्हणीनि अम्हेराया

— *Rasa-harimandī*, Nos. 282-283.

### No. 27.

1. *Vaidyaka-Cukora-Candrikā* contains everything about pathology, while here is described the prognosticator.

2. And because of this very reason, the symptoms of one who is nearing death that were not discussed in the former work would be dealt with here.

3. If the patient (to be treated) has lived his life, even the physician with mastery over elixirs, (or possessing the best elixirs), becomes ॥ object of ridicule in ॥ world.

4. Hence a physician should first know how to distinguish between the curable and the incurable, and then only he can control the disease.

5. By following this practice, any amount ॥ money can be earned and intimate connections established with important personages including the Royalties in no time.

6. The doors of Heaven ॥ all open to the brave prognost who controls the disease without allowing even a shadow of failure touch him.

7. (On the other hand), any hope ॥ success on the part of those who take to treatment without considering the question of curable and incurable is trampled over by the world.

8. Hence, in order to enable (the physician) attain the bliss of success, symptoms of a consumptive patient, (or of the disease of wasting), would be explained henceforth.

9. When the general form, breathing and the complexion change without any (obvious) cause, such patients die soon.

10. When the tongue gets dried up, or becomes blackish, bent or thorny, or gives a burning sensation, such a patient should be taken as near the door ■ death.

11. If the shoulders can no more sustain the burden of the head, and the back-bone and (the muscles of) the chin can no more preserve the balance of the body and of the neck respectively, then death may be taken as near at hand.

12. If, while bathing, water rolls down unceasingly over the body and does not stick to it as in the ■ of a lotus-leaf, then also the person may be taken as fast approaching the abode of Death.

13. If the hair on the eye-brows or on the head begin to come off all ■ a sudden, death may be expected within six months, the patient actually suffering from this disease only for three nights.

14. When the left eye shrinks, the mouth gives out bad odour and birds come and sit upon the head, we (may expect to) meet ■ a patient alive only in the next birth.

15. A patient whose shade or shadow looks either bent, or crooked, or broken in many places, or too small, or too large, or devoid of the head,

16. And who, on looking into the mirror, cannot see the black spots or pupils in his eyes, should be discarded as a life existing only for a few moments more.

(1) This is the name of ■ earlier work of VITTHALA GAIANDA dealing with 'pathology'.

#### EXTRACT No. 26.

#### THE POETIC GRACE OF THE STORY OF KRISHNA

Saka 1227]

[1205 A.D.

1. साहिष्णुत्वेन परिमल्ले । श्रुंधाराचेनि मेले ।  
प्रबंधं होति माताबले । कविजननि
2. एष नाहीं नवल्लु । वाणिजा परब्रह्म केवल्लु ।  
कैसे दिसति बोलु रसाल्लु । ते भाइकावे श्रीवा



3. मोतिपांचे घोंसे । राविले कुंकुमरसे ।  
तन्ही न एति करौ सरिसे । प्रबंधेसी
4. पांतां प्रमेयाची गोखी । अमृता उपजे अनावडी ।  
साकरेचो कीजे कुरोडी । कवितेसी
5. पवतां श्रीकृष्णपवाचे । ठिकतां बोलां घोवू पडे ।  
रसरंगाचें पाहाळ उचडे । श्रोतेयांसि
6. वाणितां कामु श्रीहातु मरलु । ओडवो होतु असे नवलु ।  
बोलु रसें दोविलु । नाकतु दिसे
7. कृष्णकपेचें आळें कीजे बोलु । कुडीं भावरसाची पोती बोलु ।  
तन्ही प्रबंधलसेचो बेलु । वाळती दिसे
8. वाणितां वनमाळी । शब्दमुखाची होए मन्हाळी ।  
कवितां अली पाळाळी । सुरंग दिसे
9. साहिष्वाचिया खेडकुळिया । सुरेशा बोलांचिया विपुळिया ।  
सिपचें संळती सांभळिया । रसमृती
10. पुण बाचा रसाळ । गर्वु सांडनीन कोकिला ।  
कळहूसा । करीन मी
11. सगौनि शिशुपाळबघी । जे भक्तिरसाची वा ।  
कीं सोदवी कैवल्यपदा । पाजळिली

— *Simpulavada*, Nos. 15-20.

### No. 28.

1. The poetical compositions of poets become extremely infatuating even ■ account of their literary flavour and erotic grace.

2. It is no wonder then that while depicting the God-head itself words should be full of poetic fervour. Let the listeners hear about this!

3. Even the bunches of pearls rolled in red (lit., *Kankuma*) are not competent to match with this poem (in its beauty).

4. An experience of the sweetness of its contents would create dislike even for nectar and one would discard even sugar for this creeper of a poem.

5. There is an afflux of well-formed words while singing the heroic deeds of Lord Kṛṣṇa and a whole panorama of poetical sentiments is opened out to the listeners.

6. While describing the four-handed champion Kāṇhā, the afflux is really wonderful and words, full with poetic sentiment, as if dance.

7. In the deep bed of the story of Kṛṣṇa and with the life-giving dampness of the sentiment of devotion at the bottom, grows the creeper of this poem.

8. (One experiences) the tickling pleasure of words while describing the Gardner (i.e., Kṛṣṇa), and the poem looks as if bathed in some beautiful colour.

9. Here the poetical sentiments are playing the game of sprinkling with squirts made of fine words in the rivulet of literature.

10. "Verily", (says the Poet), "with my sweet words (lit., voice) I will deprive the very cuckoo of its pride and make the cuckoo blush."

11. Hence this story of the killing of Śācupā, which is the very limit of the sentiment of devotion, is really a golden torch to lead us to the pathway to Salvation."

(1) The theme of this poem is the killing of Śācupā by Lord Kṛṣṇa. It excels, however, in the sentiment by describing the beauty of Rukmīṇī and the pangs of her separation from Kṛṣṇa, and in heroism which is treated in a rather hurried manner towards the end of the poem. The rasa, or poetical sentiment that the poet has brought out, is Śrīgāya and not Vīra or Bhakti.

#### EXTRACT No. III.

Saka 1229] UDDHAVA'S PANGS AT THE IDEA OF [1807 A.D.  
SEPARATION FROM KṚṢṆA

1. या मोलाभा दासदुः । न साहेबि उद्धवदेवो सुसदुः  
बिचारें घनघदुः । पुणु पडिला तो
2. तया विरहबिषाची उकळी । प्राणतें कवळी ।  
ओवज्योसि शिळमळी । हृदयाबातु

3. उषहोनि डोले । उद्धवेवो डोले ।  
हैं का हो जी उसासिलें । हाथिपरेंविण
4. काह मात्रें घेतलें कीरें । कां डोलु डोलिला निष्ठुर ।  
कां हो जी साहित । पुढार । ससिधानाचा
5. मासा पठियाओ । गोसावी बोलती तो अक्याचि कावो ।  
यन्हीं एकसेया जावो । केचि आवडत असे
6. मज किंय तुझाचि वीनट । म्हणौनि पातळा हा सेवट ।  
परि तुमेनि बिरहें हृदयस्फोट । कवणा नव्हे
7. तुवा जगदेववरेंवीण । सकळ कळीं जाली नायबण ।  
ब्रह्मविद्येचें अद्भुतकांफण । आजि फुटलें
8. उपनीषदां उग्राळा जाला । वेदां आकाळमृत्यु घडला ।  
भक्तिची जीवनकळा । आजि गेली
9. आतां धेयाचा समुद्र सोडला । स्वेयाचा वडवानळु विशाला ।  
महामेव छोटला । महिमेचा वें
10. कीर्ती बीचव्य आलें । ऐकवदां उठकळें जालें ।  
तां वं बुडालें । गूणरत्नांचें
11. संसाराचेया डोहातु । उपकथनीं असे जावो वातु ।  
तया जीवजातासि हातु । कवणु वेईल
12. लळहाताची साहली । देवें येदुधेश्वरलें केली ।  
का हो जी सल्लिचें बैसिली । ब्रह्मसापाचिये
13. वैद्य साबुनि श्रीचक्रधरा । तुवा हातवसिलें जयाचिया केवारा ।  
तया पाचां धनुर्धरा । वीसंबत
14. अनेगीं संकटीं । देवो ह्रुपयिचें करोति घरटी ।  
तरि लीयेचेया प्राणाची नाटि । दीघली

- Uddhava-gītā, Nos. 72-119.

No. 29.

1. Even the heroic Uddhava could not stand the bitterness (lit., poison) of the words (from Lord Kṛṣṇa) and, though very considerate, he broke down.

2. The throes of the poison of separation (from Kṛṣṇa) caught hold of him and the flame of his life began to flicker in his heart.

3. Opening his eyes, *Uddhava* said, "Why have you stabbed me without a weapon?"

4. "Why do you have enmity with me and why did you say such harsh words (to me)? Why do you go back upon your promise of keeping company?"

5. "Really, all your talk of love for me is futile. How, otherwise, could you prefer to go alone?"

■. "I loved only you and none else. It is, therefore, natural that my end should approach (at the very idea of separation from you). But who on earth has not suffered heart-break from your separation?"

7. "For without you, oh Lord of the Universe, all arts have been stripped (of their very life) and the marriage-bracelet of spiritual knowledge has broken to pieces (leaving it a widow).

8. "(Without you), the *Upaniṣads* are facing hot summer, the *Vedas* have met with untimely death, and the very glow of life in Devotion has gone away;

9. "The sea of valour has dried up, the fire of light has been extinguished, and the mountain of greatness has fallen to the ground.

10. "(With your going away), Fame or Celebrity has become a widow, Grandeur has lost its ground, and the ship carrying the jewels of virtues has sunk.

11. "Who would now give a helping hand to the souls who are on the verge of going down in the whirlpool of this worldly ■■■

12. "You (lit., the Lord) had offered the shadow of the palm of your hand to the creeper of the race ■ *Yadus*. Why have you now sent it to the cemetery of spiritual curse?"

■. "Setting your promise aside, you had taken up the weapon for the protection of *Pārtha Dhanurdhara* (i.e., Arjuna). Why are you leaving him alone now?"

14. "You (lit., the Lord) used to be on a regular patrol during the many parils that *Draupadi* encountered. To whom now have you entrusted her for the protection of her life?"

(1) A class of philosophical writings ■ Sanskrit. The word literally means 'sitting down ■ the feet (of another to listen to his words)'.

(2) *Kṛṣṇa* is a *Yādava*, or descendant of King *Yadu*.

(3) ■ word *khaff* literally means a ditch or pit. In the present idiom, however, it implies a burial ditch.

(4) The word *Cakradhara* is ■ here with a double meaning :  
1. Lord *Kṛṣṇa*, and 2. *Cakradhara*, ■ founder of the *Mahānubhāva* sect.

(5) Lord *Kṛṣṇa* had taken a vow not to take up the weapon in the battle that took place between the *Kauravas* and the *Pāṇḍavas* but play the role of an advisor only. However, when *Bhishma* attacked *Arjuna* to the length of leaving him as if dead with a resolve to make *Kṛṣṇa* take up the weapon for the protection of *Arjuna*, Lord *Kṛṣṇa* did so.

(6) *Draupadi* was the wife of the *Pāṇḍavas* and in all her perils Lord *Kṛṣṇa* was her protector.

#### EXTRACT No. ■

*Shaka 1938*] LIFE OF LORD KRṢṆA ■ THE DRAMA [1816 A.D.  
OF NINE POETICAL SENTIMENTS

1. ■ भक्तान्तमाची तरणी । कैवल्याचाची निखाणी ।  
ते श्रीकृष्णकथा बघाहरणी । सावित्रील
2. जे बीबाते चोकराली । कामामाते दिवसिती ।  
मनितभावाते पोसिती । श्रवणमात्रे
3. बाबा जन्म सफल करावे । तिहीं लोकीं सरसेमां होमावे ।  
तेहीं तन्नि श्रीकृष्णमहिमेते वानावे । ■ बुद्धिमती
4. भक्तिरसीं माहीं आदर । जेया कवी पढिये श्रीभार ।  
तेहीं तन्नि सीवरांचा सीदर । रामो मुरारीचि वामना
5. जेयाचें आदकीनि बरवेंपण । वेधु लागला देवांगणा  
नेटके रूप देखीनि मवना । भुली डेली

6. जो सकल विद्यार्थें जन्मस्थान । तहाँ रसांर्षे निधाम ।  
तो वांचोनि सदैव कविजन । भाव काहू वाचिती
7. जेवाचा मङ्गलपु खेळु खेळतां । योगिए परमसिद्धी पावतां ।  
तापत्रय' निवारता । सकळ जनांचे
8. जें देखो रासक्रीडा' खेळिलला । तें मूर्तु खुंयाहू जाला ।  
गोलणीं विनोदें नाचविला' । तें हास्थरसु
9. यशोदा भेडविला । तें कवणारसु उठवला ।  
बिलाह कालिया' जितला । तें रीदु जाला
10. माते श्रीमुख दाखविलें' । ॥ जद्भुता रूप जालें ।  
विजयरूप' प्रकटिलें । तें भयानक
11. वेत्ता करी संहार । तें विमलु भाणिक बीड ।  
सातु तो निरंतर । तेमनि भले
12. ऐसें सगरसनाटक । देखी खेले जनबोद्धक ।  
विजयक तें ब्रह्माधिका । ठाउकें मूढे

- Vachdharaya, Nos. 44-65.

### No. 20.

1. Now shall be narrated the story of the seizing of the cattle (lit., calves) in the life-history of Lord Kṛṣṇa, a story which is the very sun removing the darkness of ignorance and a ladder to (reach) the position of absolute unity or beatification.

2. It (i.e., this story) purifies the soul, satisfies both the ear and the mind, and nourishes the sentiment of devotion by its very hearing.

3. If life is to be fruitful with (the aid of) the gift of speech and if recognition is sought from all over the three worlds, then such (gifted) persons should always sing the greatness of Lord Kṛṣṇa.

4. Such poets as have no regard for the sentiment of devotion, and who like the amorous sentiment (in stead),

should then describe Lord *Murāri*, the beautiful among the beautiful.

5. Even the Goddess (*Lakṣmī*) was pricked upon hearing about ■■■ beauty and even Cupid was infatuated on seeing his handsome form.

6. Whom else but Him, who ■ the source of all knowledge and the receptacle of the nine poetical sentiments, can the fortunate poets describe?

7. The experience of His manifold play enables the ascetics to attain their highest ideal and protects all men from the three kinds of affliction.

8. When the Lord danced the dance of *Rāsa* with the cowherdesses, the Amorous sentiment appeared incarnate, and when the wives of cowherds fondled him playfully, it was Humour.

9. When frightened by *Yakṣa*, he gave rise to the sentiment of Compassion, and when he defeated the poison-■■■ *Kāṭyā*, he became Rage itself.

10. When the Lord opened his mouth for ■■■ mother, the sentiment of Wonder took form, and when he showed the vision of the Universal *Ātman*, it was Fear personified.

11. When he killed the demons, he gave ■■■ to the sentiments of Disgust and Heroism. (The sentiment) of Composure is, of course, always with Him.

12. So plays the alluring Lord the drama of nine poetical sentiments. His real self, however, is not known even to the Creator (*Brahmā*) and the rest.

(1) The three kinds of afflictions, namely, *adhyātmika* or metaphysical, *adibhāviṇḍika* or proceeding from divine or supernatural agencies, and *adibhāvaṇḍika* or material.

(2) *Rāsa* (Sk.  $\sqrt{\text{ras}}$ , to howl, cry loudly) literally means an uproar or noise. The compound word *rāsa-kriyā*, however, denotes the dance practised by Lord *Kṛṣṇa* and the Gopis or cowherdesses.

(3) ■■■ reference to the childhood of *Kṛṣṇa* when the cowherdesses used to fondle him.

(4) Name of a serpent who used to inhabit ■■■ river *Yamunā* and poison its waters and who ■■■ ultimately defeated by Lord *Kṛṣṇa*.

(5) Once Kṛṣṇa in his childhood ate earth and was made by Yaśodā, his mother, to open his mouth to her. When he did so, she was wonderstruck to see inside his mouth the entire Universe.

(6) *Vidua-rūpa* is the Cosmic vision or vision of the Universal Ātman that Lord Kṛṣṇa made Arjuna experience in the seventh chapter of the *Bhagavadgītā*. Arjuna was terrified in the extreme to see the Cosmic transfiguration of Kṛṣṇa and requested him to return to his human form.

## EXTRACT No. 91.

*Saka 1212-1242*] DEVOTIONAL OUT [1290-1320 A.D.  
OF THE POET-SAINTS

1. श्रीगुरुसारिका भक्ततां पाठिराजा । इतरांथा क्लेशा कोणु करी  
राजमाची कांता काय भीक मागे । मनाचिचे जोगें सिद्धी पावे  
कल्पतइतळवटीं ओ कोण्ही मेलला । काय बाणी तया साधिजो जी  
तानवेओ' म्हणे तरलों तरलों । आतां उडारिलों गुरुकृपे
2. काळवेळ नसे नामसंकीर्तनी । उंच नीच योगि हूँहि नसे  
नाम भरा कंठी । सर्वकाळ । मग तो गोपाळ सांभाळीक  
कृपाळु कोवसा सुखाचा सागर । करील उद्वाह भाविकासी  
नामा' म्हणे अति सोपें हें साधन । वाचे नाम नेण इतुकेंचि
3. मुळा भावी । आवची बिठाबाई माझी  
लसुण मिरची कोपिबिरी । आववा माता जाला हरि  
मोट नाचा बिहिरी खोरी । आवची व्यापिली पंढरी  
सांवतयानें' केला मळा । बिठ्ठलपायीं गोंविला गळा
4. ऊसु डोंगा परि रसु नोहे डोंगा । भुल्लासि बरिलिया रंगा  
नई डोंगी परि नीर नोहे डोंगें । काय भुल्लासि बरिलिया रंगा  
चोळा' डोंगा परि भाओ नोहे डोंगा । काय भुल्लासि बरिलिया रंगा
5. पक्षी जाये दिगंतरा । बाळकासी आभी चारा  
घार हिंडे आकासी । साप वाली पिलांपाशीं  
माये भुंतली कापेंसी । चित्त तिचें बाळापाशीं  
तेसी आम्हासि विठ्ठलु माये । जनी' वेळोवेळां पाहे



## No. 31.

1. When the Master is backing up, who would care for others? Does the wife of a king ever beg alms? (Never! For), she gets whatever she desires. (Or), does a man who sits under a wish-tree ever lack anything? Verily, says Jñānadeva, I am saved by the Grace of my Master!

2. There is neither time nor season, nor the distinction between the high and low castes for the meditation of the Name (of God). Repeat the Name always and at all times, and Lord Gopāla shall protect you. He who is of love and pity shall be the succour of all. Says Nāmad, this is a very easy means (of realising God), simply repeating his Name!

3. The onion, the radish and the greens are all my Viṣṭhala. Garlic, chilly and coriander, all these form my God, Hari. The water-bag, the rope and the wall have pervaded the whole of Paṇḍhara. Sāvaid is cultivating an orchard and has placed his head on the feet of God Viṣṭhala.

4. The sugar-cane is crooked, and yet its juice is not crooked. Why do you go by the outer form? The river may have windings, and yet the water has no windings. Why do you go by the outer form? Cokhā may be crooked (i.e., untouchable), but his heart is not crooked. Why should you go by the outer form?

A bird may go far into the sky and still bring bits for its young ones. A kite may roam in the heavens and still swoop below to protect its young ones. A mother is engaged in her home-work and yet her mind is always with the child. Similarly, Mother Viṣṭhala remembers always, as the repeated experience of Janī.

(1) The dates of five post-saints, who were contemporaries, are roughly as follows: JÑANADEVA, or JÑANESVARA: A.D.; NĀMADEVA: 1270-1350 A.D.; SAVATA: died 1295 A.D.; COKHA: died 1388 A.D.; JANARAI: died 1350 A.D. They mention their names in the last lines of their abhāṅgas which are known as the mudrikā.

EXTRACT No. 32.

Saka 1255]

THE GLORY OF SAHYADRI

[1933 A.D.]

1. तंव तो देखिला पर्वतु । ओ कृष्णचळामणि दिख्यातु ।  
तेष असे श्रीकृतु । अनीनंदतु
2. कामि सांघों तेषिचीं सांघें । तीयें पाहुनि सुरतह मापुडे ।  
तयां फळमोग ओजे । श्रीदत्तावर्षांनी
3. कल्पतरुसीं स्पर्धा करीतु । तैसे दीसती गगनचुंबितु ।  
ते द्विजकुळीं सेविजतु । साये भूषीनि
4. मयूराचिया केका । वटपदांचे झंकार मायिका ।  
पंचमाळाप शुकसारिका—। कोकिळांचे
5. जेथ सरोवरीं बहुवस । जलवाक राजईस ।  
तयांचे कळख सुरत । कायि सांघों
6. ऐसें पंचमाळापीं निरंतर । ॥ अंधर ।  
ते जे स्तुति करिते द्विजवर । श्रीदत्तात्रेयाची
7. गृहीचियां प्रणकुटिकां । वेदशास्त्रांचे निधौळ ।  
निरुपिताति एकमेकां । उपनीयदवु
8. सीय सैत्याचळीं मायिका । असे सकळनिधीचा नायक ।  
तेयाचा भायो धकनि सायक । साधनीं रिताले
9. तेषींचिया परमाणुंची योरी । ब्रह्मादिकां न बोलवे कण्ठुणी परी ।  
कृपाकटाक्ष झळके जेथवरी । श्रीदत्तात्रेयाचा

—Sahyādrī-varṇana, Nos. 152-162.

No. 32.

1. Then came into view the mountain, the most famous of the seven ranges of hills, where the son of *Atri* (i.e., *Dattātraya*) used to dwell.

2. In what way should I describe its trees which make even the coral trees in the heaven blush and the fruits of which serve as an offering to Lord *Datta*?

3. They (i.e., the trees) seem to vie with the wish-tree in their attempt to reach the sky and are taken for teak-trees as a resort by birds.

4. There you can hear the cry of peacocks, the humming of bees and the high-pitched tunes of parrots and cuckoos.

5. There are a number of *Caṭravāṭka* and *Rājakaṭṭha* (white goose) birds ■ (the banks of) lakes whose sweet notes are beyond me to describe.

6. Thus, the sky there is resounding with the tunes given out by these five different kinds of birds who are verily the bards singing in praise of Lord *Dattātraya*.

7. (Then there are) the hermitages of ■ where the Vedas are being chanted and where the ■ are discussing among themselves the meaning of the *Upaniṣads*.

8. On such *Sahya* mountain dwells, according to the believer, the Lord of all treasures under whose patronage the spiritual aspirants take to the practice (of God-realisation).

9. The greatness of even the smallest particles (of that mountain) is unknown to Gods including ■ *Brahmā*, particles that enjoy the unique look of Grace from Lord *Dattātraya*.

(1) The *Dattātraya* of the *Mahānubhāvas* is not the same as that of traditional Hindu mythology who is supposed to be an incarnation of *Brahmā*, *Vīṣṇu* and *Maheśa*, with three heads and six hands. The *Mahānubhāvas* treat ■ *Brahmā*, ■ *Vīṣṇu* and *Maheśa* as inferior devatās or deities which cannot ■ with *Dattātraya* who, according to them, is the Godhead. *Mahūra*, situated in one of the ranges of the mountain *Sahyādri*, is supposed to be the dwelling place ■ God *Dattātraya*.

#### EXTRACT No. 33.

■ 1285] ■ ENTERING THE HOLY RDDEIPURA [1285 A.D.]

1. ॐ ज्ञातुं स कारणे । संसारक्षमायें विसर्गणे ।  
तै श्रीशुद्धिपुर देविल्लें तैयें । दुरोमिया
2. मोळिकारा बाळोळित्तां रानें । जेविं मोळिण् जोळलें बावणें ।  
नातरि दुर्मर्शी पक्ष्वाणें । रांकु लाहे

3. सासुरवासें चीणली । तिये भेटे जेवि माउली ।  
असो हे तैसी परी जाली । श्रीऋद्धिपुर देखिलेआ
4. किबहुना सहसा । पातला बाह्य प्रदेसा ।  
जे ■ श्रीहृषीकेशा<sup>१</sup> । चरणांकित
5. ऐसी आठवीतु वेवाची घोरी । तेवीचि जीवरास विचारी ।  
■ देखें आचरीं । सखराए सासीणके
6. परोपकृतीलायीनि तैआ । विनयो भाति जेवा ।  
मिबवीसी कळपत्रकाया । आतातें
7. निव्हा कर्णरसायणें । बरि होती मिहंगमाचीं कुंजमें ।  
सळवटीं भिक्षुकाचीं बीजमें । तेणें जोळे घाती
8. तेष जंचपणें कळसीं । स्पर्श कीजेत आकासीं ।  
■ वातुर्दया तैसीं । सुराळयें
- तया देवयसना जवळिके । सरोवरें देखें सुलक्षणिकें ।  
तेष टाहुवा करीति नक्तमाकें । विरहकातरें
10. मधें मळयानिळें । जगदलें पाणी हाले ।  
तें मज पां सुखें झोले । परमपुरवाचेनि<sup>१</sup>
11. ऐसीं पवित्रें परिकरें । जियें कीडास्यानें केलीं घातारें<sup>२</sup> ।  
तियें तीर्थें पातां न स्मरे । आपणयें
12. नामा तापीं तपत । हृदय असे जळत ।  
■ होए शांत । जें देखिलेआ

—Rddhipura-varyana, Nos. 44-101.

### No. 83.

1. He saw Rddhipura from a distance, Rddhipura, the solace of the distressed from worldly toil.

2. (Just as) a person searching the forest for a fagot should come across sandal-wood, or a penniless man should get sweets in the days of famine,

3. Or a married girl, tired after a long stay with her father-in-law's, should meet her mother, so felt he on seeing Rddhipura.

4. Soon, he approached its outskirts that bore the foot-prints of Lord *Hṛṣīkeśa* (i.e., Govinda-prabhu).

5. So remembering the greatness of God and thinking of the low grade of his own soul, he saw large trees in full bloom in the surroundings (of Riddhipura).

6. They were bending low as if to oblige the fatigued traveller with the shade they offered and the foliage of their leaves and fruit.

7. They offered the music of the birds that were sitting on their tops and which was extremely sweet to the ears, and the sight of the mendicants meditating under them was pleasing to the eyes.

8. He then ■■■ temples on all the four sides (of the town) the high pinnacles of which were vying with each other in the skies.

9. Near those temples were auspicious lakes on the banks of which pairs of *Cakravāka* birds were moaning out for each other in their state of separation.

10. The ripples ■■■ the water (of the lakes) seemed to be due, not to the soft scented breeze, but to the bliss of the Supreme Being (i.e., Govinda-prabhu).

11. One forgets oneself while at such sacred places the holy surroundings of which are full ■■■ mementoes of our Lord (Govinda-prabhu).

12. (This ■■■ a place) where ■■■ mind tortured by various afflictions comes to rest.

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(1) Riddhipura, or Riddhapūra, was the dwelling place of Govindaprabhu and as such is taken as a *ḷṣṭra* or holy place by the *Mahānubhavas*. Govindaprabhu, according to them, was the Godhead and that is why he is referred to here as *Hṛṣīkeśa*, *Parama-jurupa* and *Dāidra* (meaning 'the giver'). Riddhapūra ■■■ also known ■■■ *Paramaśvarapura* on his account.

## NOTES

### Ex. I. *Sripati's Jyotiṣaratnamālā*

This is the opening passage from the *Jyotiṣaratnamālā* of SRIPATI, a Marāṭhī commentary ■ his own Sanskrit work written in the eleventh century. ■ is an astrological work dealing with *Muhūrta*, meaning an auspicious moment for the commencement of any activity. SRIPATI, the author of this commentary as also of the original Sanskrit work, belonged to Rohiṇīkhaṇḍa which can be identified with Rohiṇīkheḍa of to-day in the Malakāpūra tāluk of the Buldhānā district. It is suggested by NATHURAMA PREMI that PUSPADANTA, the well-known Apabhraṃśa poet, was SRIPATI's uncle; but no direct evidence ■ available to prove this relation between the two. SRIPATI was a noted scholar in his own field and much respected by his successors. *Jyotiṣaratnamālā*, ■ present work, has the *Ratnakōśa* of LALLA for its guide and is divided into twenty-one chapters. SRIPATI lived between Saka 921-980 (999-1058 A.D.) and his present work can rightly claim to be the earliest extant specimen of Marāṭhī, serving a practical purpose of popular need of its time. Its linguistic analysis, however, does not support this claim to any satisfactory extent, the main reason being that the only two manuscripts on the strength of which such an analysis has to be made belong to later periods. The author's original is not available and it is almost impossible to edit the work critically in the absence of sufficient testimonia. RAJAVADE<sup>1</sup> had published a part of this work from the first few manuscript folios belonging to the fifteenth century which are preserved in the Library of the RAJAVADE Saṁśodhana Mandira, Dhulia, bearing No. 21 in the Jyotiṣa Section. PANSE has very recently brought out a very useful edition of this work based on (1) the text of

1. *Mahāpurāṇa* (Ed. P. L. Vaidya), Vol. III, Intro., pp. 4-5.

2. Annual Report, *BISM.*, Poona, S. 1886, pp. 81-117.

RAJAVADE, mentioned above, and (ii) a MS. dated Śaka 1649. As both of the texts used by PANSE for his edition are later ones, separated by about 400 and 700 years respectively from ŚRĪPATI's time, it is but natural that they should exhibit a later stage of the language also. Under these circumstances it has become necessary to reconstruct the text of ŚRĪPATI's work which we have done in the case of the present passage. Even the two texts utilised by PANSE are divided by about 300 years and show some important variations; e.g.,

*Text G.*

विरति नृपिणे माझ  
 मध्य नृपिणे स्थिती  
 कापीतले भाहे परमत्त्व जेही  
 नक्षत्री मंडन मोषिजे तेवा...  
 काळीता  
 प्रम समाप्ती मायेवा कारणे  
 क्षणीक  
 भाषाये  
 मयलोक्षुनि  
 मी भीषती रत्नाची माळा रचित  
 चोषिते  
 ज्योतिष माये रत्ने  
 तयांची माळा  
 तयांचिया कंडी

*Text R.*

विरति तो एकको  
 मध्यम स्थिति  
 जेहि जाणितले परमत्त्व  
 नक्षत्रि मयम् माषिजे मषिजे तेवा...  
 काळीत  
 प्रम समाप्ति मायावाया कारणे  
 क्षणिक  
 भाषायी  
 मयलोक्षु  
 मी भीषति रत्नादि माझ रचिती  
 ज्योतिष माये रत्ना  
 तैय्योषिवा  
 तैय्योषिवा कंडा

Considering these variations, it has to be said that though the R text is an older one and shows some more archaic forms than the G text does, it is necessary to fuse these two together with an attempt at some reconstruction. It is only then that we can arrive at some kind of a tolerably reliable source for a description of the Marāṭhī language as it existed in the eleventh century or in the times of ŚRĪPATI.

In this passage the author invokes the Grace of the Lord of the Universe, in the form of Time eternal, for the successful completion of his work.

GARGA, VARAHAMIHIRA and LALLA — three eminent astronomers of the past and SRIPATI has based his present work on the foundations laid by these three scholars.

### Ex. 2. *Śravapa-Belgoḷa Stone-Inscription*

This extract contains the Marāṭhī portion from the Śravapa-belgoḷa Inscriptions engraved at the feet of ■■■ colossal statue of Gommaṭa in Mysore State. It was first published by RICE, then by HULTSCH, and last by NARSIMHACHAR. The two lines in Marāṭhī are a translation of the two respective lines in Kannaḍa inscribed on ■■■ proper right side of the colossus which read as follows :

1. *Śrī Cāṇḍaḍḍarājaṁ māḍisidaṁ.*
2. *Śrī Gaṅgarāja Suttālayavaṁ māḍisida.*

The word *suttālaya* in old Kannaḍa means an enclosure or surrounding wall and was obviously adopted in its modified form *Suttālā* for the Marāṭhī version of the inscription. Śravapa-belgoḷa, where the present inscription was found, ■■■ in the heart of the Kannaḍa-speaking area and the Marāṭhī language was adopted not because it was a bilingual area, which it was of course not, but for the benefit of the Jaina pilgrims from Mahārāṣṭra who visited this colossal image of Bāhubalin or Gommaṭa and which was sacred to them. The two Instr. Sg. forms in -*ḥ* of the Masc. ■■■ *Cāṇḍaḍḍarāja* and *Gaṅgarāja* and the causal past passive participle *karavīyālā* deserve special mention from the linguistic point of view.

Śravapa-belgoḷa, or the Śravapa of ■ Jaina ascetic, is so named with ■■■ to the colossal Jaina image of the place. The usual derivation of *Belgoḷa* is from two Kannaḍa words, *beḷ* (white), and *koḷa*, by euphony *goḷa* (a pond), evidently in allusion to the splendid pond in the middle of the village. On the larger hill near this village, known as *Doḍḍabaṭṭa* ■ *Vindhyagiri*, about 3,847 feet above sea-level, stands a colossal statue, about fifty-seven feet high, named *Gommaṭaśvara*. The image is nude and stands erect facing north. As WORKMAN observes,



"Gommaṭeśvara has watched over India for only 1000 years, while the statues of Rameses have gazed upon the Nile for more than 4000. The monolithic Indian Saint is thousands of years younger than the prostrate Rameses or the guardians of Abu Simbal, but is more impressive, on account of his commanding position and of his size" (*Through Town and Jungle*, pp. 82-84). This statue bears synchronic records in Kannada, Tāmiḷ and Marāṭhī languages, engraved at its sides, stating that Cāmuṇḍa-rāya had the statue of Gommaṭa made. The period of these three inscriptions is evidently that of Cāmuṇḍa-rāya, who was the minister of the Gaṅga king Rājamalla whose reign began in 974 A.D. and ended in about 984 A.D. Between these two dates must the statue have been erected, since according to tradition the consecration took place during Rājamalla's reign. But as a Kannada work, known as *Cāmuṇḍarāya-Parāya*, composed by CĀMUNDA-RĀYA in 978 A.D., does not mention the erection of the statue in the long account it gives of the author's achievements, it is reasonable to conclude that the image was set up after 978. We may, therefore, put down the date of the completion of the colossus and of these inscriptions as 983 A.D. The second lines in Kannada and Marāṭhī languages, engraved immediately below the relevant lines in the above-mentioned inscriptions, state that the enclosure around Gommaṭa was caused to be made by Gaṅgarāja who was the general of the Hoysala king Viṣṇuvardhana. This was done in about 1117 A.D., i.e. about one hundred and thirty-nine years after the statue was erected. This means that the date of the first line of the present inscription is 983 A.D. (or Śaka 905) and that of the second 1117 A.D. (or Śaka 1039). HULTZSCH, however, holds that the entire inscription was executed at one and the same time, namely, in the Śaka year 1039, corresponding with 1117 A.D.

#### References :

1. B. LEWIS RICE : *Inscriptions at Sravastya-belgoja*, No. 75.
2. E. HULTZSCH : *Ep. Ind.* 7.14

3. R. NARASIMHACHARI : *Ep. Carnatika*, 2. Intro. 1-15.
4. D. V. POTDAR : *Mahārāṣṭra Sāhitya Patrikā* (in Marāṭhi), 15.3.

*Ex. 3. Divē-Āgara Copper-Plate.*

This is probably the first available copper-plate in Marāṭhi, first published by DIXIT. Only ■■■ plate measuring 6½" and 3½" has been searched out and naturally the inscription is available incomplete, though the portion covered by it is complete by itself. The inscription is dated Friday, the full-moon day of Mārgaśīrṣa of the Śaka year 882, known as Śārvara! Samvatsara. This date corresponds with November 10, 1080 A.D. The plate bears nine lines inscribed in Nāgarī characters with quite a large number of instances of the use of *prathamānā* or the hind stroke. A few abbreviations as, for example, ■■■ *gā.* for *suvarṇagadyānakāḥ* (l. 6) ■■■ also to be noticed as in the Paṇḍharipūra inscription of 1273 A.D. The orthography shows a tendency to double the consonant appearing immediately after *r* (e.g., *caruvagi*, l. 1, *Mārgaśīra*, l. 2, *suvarṇa*, l. 6, and etc.). Preference for *ak* in place of *th* is also to be noticed (e.g., *śakānā* for *śithānā*, l. 4). The whole copper-plate is in the Marāṭhi language, except possibly the first line and a part of the second which portion is in Sanskrit. The nasal in the form of an *anusvāra* appearing in the Marāṭhi portion is peculiar of ■■■ slightly Konkani shade of the language ■■■ the inscription, which belongs to Divē-Āgara, a place in the heart of Konkana. The inscription also contains some very interesting surnames like *Ghaṭṭāsa* (l. 4), *Paṭ* (l. 7), *Devala* (l. 9) and others closely resembling their modern forms.

The nature and the contents of this inscription are somewhat different from those of other inscriptions. For ■■■ records not any donation or grant to a public temple as other inscriptions generally do, but ■■■ transaction that took place between Vāsudeva-bhaṭṭa and Māvāla-bhaṭṭa, two Brahmins from the village of Divē, in the Śaka year

982. Thus the inscription is of a private, and not public, character. It contains a number ■ OM. forms some of which are mentioned below.

Masc. Nom. Sg.	sarkvatu (1), Sṛṣṭ (4), yoga-
	kpenu (6/7), Devatu (9).
Masc. Instr. Sg.	Vāṇudavabhaṭṭavāṇe (3).
Masc. Loc. Sg.	kāṇṭha (9).
Fem. Gen. Sg.	achāṇahacā (7).
Postpositions :	pāse (5), pāsi (6).
Pronouns :	jā, tē, ās (9).
Num. Adjectives :	doni (2/3), oḍḍavāś sata (6).
Verbal forms :	ṭhaviyall (5), ṭhaviyall (6), jāpati, khāś (9).

Also the personal masc. nouns ending in *ai* (e.g., Tṛkaṭ 7, Jivapāi 3, Madhuvai 6) deserve mention.

References :

■ G. DIXIT : *Divē Agara Marāṭhī Copper — Charter of Śaka 982*, (Ep. Ind., 28.121).

### Ex. 8. *Ambe-Jogai Stone Inscription.*

This Inscription was found on a stone-slab lying ■ a cave known as *Śiva Lens* near Ambe-Jogai or Mominābād in the Bidar District. It is inscribed ■ a well-dressed black stone measuring 4' x 1' and contains thirteen lines the last three of which ■ in pure Sanskrit. The inscription is in the Deva-nāgarī script and is dated Thursday, the first day of the bright half of the lunar month of Āśvina in the Śaka year 1066 known as Raktākṣi Saṁvatsara, which corresponds with August 31, 1144 A.D. It contains a number of instances of the *prathamātrā* (ll. 2, 3, ■, and etc.) which ■ a sure sign of its antiquity. It refers to Udayādityadeva as the *Mahāmāyāśāhā* or the feudatory ruler of Ambe-desa, and to Singhapadava though not of the Yādava dynasty which was then ruling over the Deccan. The purpose of this inscription is to record a grant from Udayādityadeva towards the upkeep of the temple of Bhūcaranātha or Śiva, the grant consisting of ■

fixed revenue and certain lands. The record ends with a curse that whosoever neglects or destroys this grant would be penalised by the ruling Goddesses or Yoginis.

The Marāṭhī portion commences from the fifth line and contains the following forms which are linguistically important.

Masc. Nom. Sg. *Kāmatu* (5), *ḍo* (9), *vajradanḍa* (10).

Masc. Dat. Sg. *nāthā* (4/5), *nāthapājite* (7), *pūjare* (7).

Masc. Gen. Sg. *dāṇḍe* (6), *Singhapade* (8).

Fem. Loc. Sg. *Rāḍi* (6).

Neut. Gen. Sg. *te* (9).

Pronouns : *jo* (9), *te* (10).

Postpositional declension : *ghāṇadprati* (8), *hāṇamprati* (9).

Verbs : *pāṣṭi* (9), *loṭi* (10), *paṭe* (10).

The inscription contains words like *kāmatu* (9), *adivaga* (6), *dāṇḍā* (6), *nivartana* (6), *ḍo* (9), *hāṇa* (9), *kavāḍi* (9) and *pāḍāṣṭi* (9) which are also found in other writings of this period. It is interesting to observe in this record also the abbreviated form *ga* (ll. 5<sup>1</sup>, 7, 8) which stands for the word *gadyāṇaka* denoting a coin of a specific value.

#### References :

1. M. G. DIXIT : Sources of the Medieval History of the Deccan (in Marāṭhī), 4.57.
2. S. G. TULPULÉ : *Mahārāṣṭra Sāhitya Patrikā* (in Marāṭhī), 24.99.

#### Ex. 4. Pāṭapa Stone-Inscription.

This Inscription was discovered by the late BRAH DASI on a stone tablet in the ruined temple of the goddess Bhavāni at Pāṭapa, a deserted village about ten miles to the south-west of Cāligāva in the Khāndeśa District. It consists of ■ lines covering ■ space of about 2' 6" by 0.M.R...11

1' 6". The average size of the letters is  $1/2''$  and the characters are Nāgarī of about the thirteenth century. Upto the beginning of line the inscription is in Sanskrit, while the language of the remaining portion is old Marāṭhī (and not Khāndesī as BHABHAI DASI supposes). The main object of this inscription is to record the chief astrologer of the Yādava King Singhapa, Cāṅgadeva, the grandson of the well-known astronomer Bhāskarācārya, founded a maṭha or monastery for the study of the astronomical works of his grandfather. This maṭha was endowed with land and other sources of income by the two brothers Soḍeva and Hemādideva, two members of the Nikumbha family, who, feudatories of the Yādavas, ruled over Khāndesa. The Marāṭhī portion records a grant made by Soḍeva in favour of this maṭha in the Śaka year 1128 (or rather 1129), the cyclic year being Prahava, the full-moon day in the month of Śrāvapa at the time of the lunar eclipse. This date corresponds to Thursday, August 9, 1207 A.D. and seems to be the date not of the inscription but of the grant made by Soḍeva. For in the earlier portion there is a reference to Singhapa Yādava who, as we know, came to the throne in the Śaka year 1131 and not 1128. KILBORN concludes, therefore, that this inscription belongs to the Śaka year 1131-32 (or 1210 A.D.).

The Marāṭhī portion contains occurrences of the *prathamānā* (ll. 1<sup>a</sup>, 2, 4) as also some orthographical irregularities, e.g., *dinhādā*, -*ā*, -*ā* (1<sup>a</sup>, 2, 3), *visavā* (2), *loṭi* (3), *sāka* (4), *cāra* (5) and etc., which are irregularities mainly of the length of the vowel. Stops are indicated throughout by two vertical lines and rarely by one. The following grammatical forms are linguistically important.

Masc. Nom. Sg. *asāu* (1), *oḍugrāmu* (4), *bundhu* (4), *kāmatu* (4).

Masc. Instr. Pl. *brāhmaṇā* (1).

Masc. Dat. Sg. *maḥā* (1).

Masc. Gen. Sg. *bāḍā*, *haladāyā* (2), *phāpā* (3).

Fem. Nom. Pl. *poṭhā* (2), *soḍhā* (4).

Neut. Nom. Sg. *keṇā* (1), *gāhavaḥ* (2).

Neut. Instr. Sg. *māpē* (8).

Neut. Gen. Sg. *teḥā* (8).

Pronouns : *hyā, jā, jo, tē, teḥāḥ, to* (1), *jett*,  
• *tettiprati* (8).

Postpositional declension : *grāhakāpāl* (1, 2),  
*vīkateyāpāl* (1), *deṣpāṭhī* (2),  
*tettiprati* (3), *kāmatāmadhye* (4).

Verbal forms : *ughaḥa, dīnhāl, dīnhāl, hōid* (1),  
*mavāḥ, mavāḥ, vāhātī* (8).

Apart from these morphological forms, this inscription contains a number of Old Marāṭhī words commonly found in other records of the same period: e.g., *keṇā*, *maḍha*, *rāuka* (1), *deṣ*, *popḥāl*, *vīcav* (2), *ghāṇā*, *mavipē*, *vāpa*, *vāhātē* (3), *kāmata* (4), and *cāivā* and *soṇḍāl* (5). The Pāṭapa Inscription is thus very important both for its contents and for the specimen of Old Marāṭhī that it provides.

#### References :

1. BHADU DASI : Brief Notes on the Age and Authenticity of the works of Aryabhaṭṭa ... and Bhāskara-cārya (*JRAS.*, New Series, 1932, Appendix B).
2. BURGESS and FLEET : *Pāli, Sanskrit and Old Canarass Inscriptions*, No. 284.
3. F. KIELHORN : Pāṭapa Inscription (*Ep. Ind.*, 1888).
4. F. KIELHORN : List of Inscriptions, No. 337 (vide, *Ep. Ind.* 7, Supplement).
5. V. K. RAJAYADÉ : *Pāṭapa yethlā Śaka 1128 talā Marāṭhī śikṣālekha* (vide, *Prabhāṭa*, 1.5.1-21).
6. A. V. NAIK : Inscriptions of the Deccan (vide, *Bulletin DCRI.*, 9.2. 105).
7. *Gazetteer of the Bombay Presidency*, 12.463.

#### Ex. 5. Paṇḍharpūra Stone-Inscription.

The Paṇḍharpūra Inscription, popularly known as the Inscription of eighty-four, is a very important document in the religious history of Mahārāṣṭra. It was inscribed

on a polished black stone measuring 5' 0" by 3' 0" during 1278 and 1277 A.D. and ■ lying, at present, fixed in one of the walls of the famous temple of Viṭhobā in Paṇḍharpūra. The Inscription, divided into seven columns, is mainly a list of donations received from ■ devotees of Viṭhobā scattered all over and even outside of Mahārāṣṭra, towards the temple at Paṇḍharpūra. The list contains a number of personal names and place-names which are valuable for a socio-geographical study of ancient Mahārāṣṭra. The Inscription belongs to the regime of Rāmacandradeva Yādava of Devagiri (1271-1309 A.D.) whose ■ along with ■ of his minister, the famous Hemādri Paṇḍita, appears prominently as the leader of the devotional cult of Paṇḍharpūra and as ■ of the donors. The stone-slab containing this inscription is taken as sacred by the devotees of Viṭhobā assembling in thousands every year at Paṇḍharpūra and brushing their backs against ■ slab with a blind faith of getting emancipation from the endless chain of eighty-four million births and deaths. This has resulted in the fading out of the inscribed portion in many places and left the slab in a much abraded condition. The Inscription ■ referred to by BHAGVANLAL INDEBI in his article on the temple at Paṇḍharpūra (vide, *Gazetteer of the Bombay Presidency*, 10.421) and was read for the first time by RAJAVADE in *Granthamālā*, 12.1. It was re-read by the present author in the *Poona University Journal*, 1.1, and published therein along with its estampages.

This Inscription is popularly known as the slab of eighty-four probably because of its being inscribed and installed in the Śaka year 1195 (1273 A.D.) which ■ memorated ■ eighty-fourth birth-day of the temple of Viṭhobā at Paṇḍharpūra which was founded in the Śaka year 1111 (or 1189 A.D.) according to ■ inscription found there and edited by the present author (vide, *Mahārāṣṭra Sahitya Patrikā*, April-June, 1956).

Line 1 in the Text ■ as a general title to the Inscription and lines ■ to 33, from Column 1, contain

references to the four prominent donors, namely, the Minister Hemādri Paṇḍita, Rāmacandradeva — the Ruler, and Viṭṭhaladeva and Baladeva-nāyaka, his chief officers.

The inscription contains the following OM. forms which deserve attention :

- Masc. Nom. Sg. *saka* (1, 2), *vivara* (1),  
 Masc. Instr. Sg. *Rāmacandradevarāś* (6),  
*Baladevandyaś* (7),  
 Masc. Instr. Pl. *paṇḍitā* (3),  
 Masc. Dat. Sg. *Viṭṭhaladevarāyaś* (1, 4/5).  
 Masc. Gen. Sg. *paikāś* (1).  
 Fem. Instr. Pl. *bhaktamālāś* (1).  
 Fem. Gen. Pl. *oḍḍānoś* (5).  
 Verbal forms : *■* (1), *vdhūa* (6).

The Inscription refers to Rāmacandra Yādava as *Śrī Jādava Nārdya* and *prauḍhagratāpacakravartī* (II, 5, 6), to his chief minister Hemādri-Paṇḍita as belonging to a place named *Soḍaś* (I, 2) and *■* Paṇḍharpūra as *Phāganīpura* (I, 1). The word *gadyāyaka* is abbreviated to *ga* (I, 3) as in the Divā-Āgara plate and Āmbe-Jogāi Inscription (Nos. 2 and 3).

#### Ex. 6. Unhakadeva Stone-Inscription.

This *■* an extract from the Unhakadeva Inscription, found at a small hamlet *■* the same name in the Adilābād District of the former Hyderābād State. The place is known for its hot springs which give it the present name (< Sk. *Uṣṇodaka-deva*, the God of hot water). The Inscription is *■* a polished stone measuring 2' x 1' and contains eighteen lines. The writing *■* in the Nāgarī script, but with no use of the *prsthunātrā*. The Inscription is dated Śaka year 1201 (1279 A.D.) and no other details regarding the month, day and etc. are mentioned. Its object is to record a grant made towards the temples of Unhakadeva and Rāma in the regime of one Meghadeva who was the deputy officer under Hemādri-Paṇḍita, the Minister in Chief of Rāmacandra Yādava, in the Śaka year



1201. The last line of the inscription suggests that one **Lāka Rāvota**, a devotee of the Goddess **Repukā**, was the author of this grant-deed inscribed on a stone.

The anecdote of sage Śarabhaṅga to which a reference is made in line 4 of this inscription is originally from VALMIKI's *Rāmāyaṇa*<sup>1</sup> modified later by a number of poets engaged on the theme of Rāma-kathā. VALMIKI and following him EKANATHA, the Marāṭhī poet-saint of the fifteenth century, do not make any mention, however, of this sage Śarabhaṅga as suffering from leprosy and of Rāma as creating the hot spring for him by the throw of an arrow. This is a later modification of the original story from the *Rāmāyaṇa* first attempted probably by SRIDHARA, the popular Marāṭhī author of *Rāma-Vijaya* (Śaka year 1625).<sup>2</sup> The present inscription says that the temples at Unhakadeva were erected as a monument to the mythological story of the Epic of Rāma. Only the first twelve lines of this inscription are included in the present extract, the remaining lines giving only the particulars of the lands donated to the temples. The following are some of the morphological forms which deserve mention :

Masc. Nom. Sg.	<i>hāthiśāhāṇī</i> (2), <i>nāku</i> , <i>kastu</i> , <i>Somadaya</i> (3), <i>Rāmu</i> (4), <i>Sarayu</i> (6), <i>namaskāru</i> (7, 8).
Masc. Instr. Sg.	<i>prasādē</i> (5), <i>-autā</i> , <i>Maghadevā</i> (6).
Masc. Dat. Sg.	<i>āramā</i> (4), <i>capayā</i> (12), <i>Unhakadevā</i> , <i>Rāmā</i> (12).
Masc. Gen. Pl.	<i>Harīharā</i> (7), <i>brāhmaṇā</i> (10).
Masc. Abl. Sg.	<i>kālauṇī</i> (5).
Masc. Gen. Pl.	<i>Harīharā</i> (5), <i>grāmādāyadevā</i> (9).
Fem. Gen. Sg.	<i>koṭhīā</i> (12).
Fem. Loc. Sg.	<i>Cākulīū</i> (9).
Neut. Instr. Sg.	<i>supā</i> (12).
Neut. Dat. Pl.	<i>tīrthā</i> (7), <i>donayā</i> (9).
Neut. Loc. Pl.	<i>devāle</i> (7).

1. *Aranya Kāṇḍa*, *Sarga V*.

2. *Rama-Vijaya*, Ch. XIII, Nos. 108-117.

Pronouns : *he* (4), *hē* (5), *to* (6), *teydcē* (7),  
*teyāncī* (10), *tā* (12).

Postpositional declension : *Sarabhaṅgāpṛitipartha* (4),  
*sahvatsaraparyanta* (11).

Num. adjectives : *teṭiś* (7), *ekadopi* (11).

Verbal forms : *āle* (4), *keṭi* (5), *keṭā* (6), *jāṭā* (7),  
*ho* (8), *karāveṣyā* (10), *bhaṅgalsā*  
(11), *karāve* (12), *ure* (12).

Besides these, the extract contains some archaic words peculiar to OH. like *bonē* (9), *sthala* (9, 10) and *kāmatu* (11).

The following phonological changes have to be noted :  
*kh* > *ś* : *supa* (Sk. *sukha*), 12.

■ > ■ : *Unhakadeva* (Sk. *uṣṇodakadeva*), 12.

ṣ > ■ > i : *upā* (Sk. *uṣṇa*), 6.

y > e : *ndeku* (Sk. *ndyaka*), 8.

v > y : *Somadevo* (Sk. *somadeva*), 8.

ś > s : *Sarabhaṅga* (Sk. *śara-*), 4; *śaramā* (Sk. *śrama*), 4; *sarapundśkā* (Sk. *śaraṇa-*), 6.

#### References :

1. Y. K. DESAPANDE : *Unhakadeva Inscription* (vide, Quarterly of the Bhārata Itihāsa Samśodhaka Maṇḍala, Poona, 9.20).

#### Ex. 7-8-9. *Līlā-Caritra*,

These three passages are from *Līlā Caritra*, a biography of Cakradhara, the founder of the Mahānubhāva Sect, by MHAIBHATA, written in about 1278 A.D. (1200 śaka) after his passing away. MHAIBHATA came originally from Sārojī, a village in Ahmednagara district, and after completing his education in Mahārāṣṭra and in Telahgaṇa he joined the Mahānubhāva sect and made Bidhapūra the place of his permanent residence. After the death of Cakradhara in 1276 A.D., MHAIBHATA applied himself to the work of collecting his memoirs from his followers and after ■ strenuous labour of about two years completed the undertaking in about 1278. This biography,

the first of its kind in Marāṭhī, is in ■■■ form of memoirs of Cakradhara and is divided into three parts, namely, *Ekāṅka*, *Pārvārāḥa* and *Uttarārāḥa*, containing in all about one thousand incidents from ■■■ life. Extract XVI gives ■■■ idea about ■■■ devotion and single-mindedness with which MHAIBHATA worked on the arduous task of collecting and compiling the memoirs of an epoch-maker ■■■ Cakradhara. The work, apart from being ■■■ life-history of the founder of a religious sect, is also valuable as a socio-religious history ■■■ Mahārāṣṭra of the thirteenth century. It formed the source-volume of a number of later works like *Sūtrapāṭha*, *Dṛṣṭāntapāṭha* and others and is also known for its simple, yet chaste style. The importance of *Līlā-Caritra* to the study ■■■ Old Marāṭhī linguistics ■■■ very great ■■■ it contains a number of archaic forms and vocables, not literary, but popular.

The first of these three extracts, No. 7, describes Cakradhara as the son of a Minister of State in the prime of his youth, given to gambling. This ■■■ the pre-illumination stage in his life. In the second passage, No. 8, we see him as ■■■ solitary rover wandering in search of God and doing some ■■■ jobs like rearing cattle in a way all his own. The last passage, No. 9, is a semi-historical ■■■ indicating the political upheaval that took place in the capital of the Yādava Kings in the year 1271 A.D. when Rāmadeva wrested the sovereign power from the hands of Āmagadeva and ascended the throne of Devagiri. Here we see the personal and the impersonal woven together and yet the enlightened Cakradhara remaining unconcerned with the material changes taking place round him.

#### Ex. 10. *Sūtrapāṭha*.

*Sūtrapāṭha*, from which the present passage is selected, though usually ascribed to KESOBASA, is really the work of CAKRADHARA, the founder of ■■■ Mahānubhāva Sect. While writing out his ■■■■■■■■■ for '*Līlā Caritra*', its author, MHAIBHATA, had incorporated a number of utterances of Cakradhara into his work which were later collected to-

gether by KESOBASA in the form of the present *Sūtrapāṭha*. It is clear from the history of the making of *Sūtrapāṭha*, therefore, that ■ authorship should go to CAKRADHARA and not to KESOBASA who was actually the compiler or editor ■ these *sūtras* and nothing more. The *Sūtrapāṭha* ■ a collection of over ■ thousand sayings of CAKRADHARA and is divided into two parts, *Ācāra* and *Vicāra*, the first dealing with ethics and the second with metaphysics. A *sūtra* is defined in Sanskrit as a cryptic saying carrying universal thoughts expressed in a clear and smart manner,<sup>1</sup> and the present *sūtras* of CAKRADHARA bear this test to a large extent. The *Sūtrapāṭha* can aptly be described ■ the Testament of the Mahānubhāvas since it contains the essence of their philosophy and is recited daily by every follower of this sect, whether Marāṭhi-speaking or not. It formed the subject of a number of later commentaries by various scholars and lent itself for the erudition of many Paṇḍitas. The date of the compilation of these *sūtras* by KESOBASA ■ immediately after the completion of *Līlā-Caritra*, i.e., about 1280 A.D.

The fifteen *sūtras* selected here are from the ethical part of the *Sūtrapāṭha* and give some idea about the pessimistic extremism in CAKRADHARA's view of life.

### Ex. 11. *Dṛṣṭāntapāṭha*.

The Parable in this extract is one of the hundred and fourteen compiled by the author of *Mūrtiprakāśa*, namely, KESOBASA. After compiling the aphorisms of Cakradhara as found in MHAIBHATA's *Līlā-Caritra*, KESOBASA turned to the many parables that Cakradhara had narrated to his disciples and brought out a collection of these under the title *Dṛṣṭāntapāṭha*. Each parable in this collection consists of three parts : (1) ■ *Sūtra* ■ Dictum, (2) the *Dṛṣṭānta* ■ Parable proper, and (3) the *Dāṛṣṭāntika* or Inference. Of these the first two, namely, the Dictum and

<sup>1</sup> अन्वयव्युत्पत्तिं तावद्विश्वतोमुखं ।

अस्तौपयनवर्णः च दृष्टं दृष्टव्यो विदुः ॥

the Parable, are by CAKRADHARA, and the third, namely, the Inference, is by KESOBABA. The first two were narrated, and not written, by CAKRADHARA during [ ] years [ ] and 1273 A.D., while the Inferences [ ] written by KESOBABA in about 1280 A.D. There is difference in their styles also. That of the Dictum and the Parable is natural and lively, whereas the Inference reads somewhat strained and artificial. The three together go to form the popularised philosophy of the Mahānubhāva sect.

The present parable of an elephant was narrated by CAKRADHARA to MHAIBHATA, the author of the *Līlā-Caritra*, at Domegrāma and brings out the relation between God and his attributes.

#### Ex. 12. *Pūjāvāsara*.

The present extract [ ] from the *Pūjāvāsara* [ ] *Nityadīni-Līlā* by BAIDEVA-BABA, [ ] disciple of Nāgdevācārya and close associate of Cakradhara. The daily routine of the latter had been observed very closely by BAIDEVA and [ ] recorded later in the form of *Pūjāvāsara* which literally means the 'periods of worship'. The work, though small [ ] size, is valuable both linguistically and sociologically as it describes in all details the daily routine of the people of Mahārāṣṭra some seven hundred years ago and in the peculiarly naive style of a commoner. BAIDEVA had a fine literary taste as is seen from his famous remark on the *Śiṣupāla-vadha* of BHASKARA, quoted in the note to Ex. No. 28. The date of composition of *Pūjāvāsara* is not known. But it must be somewhere about 1285 A.D. BAIDEVA died in the year [ ] A.D.

The present selection depicts the morning times in the daily routine of Cakradhara.

#### Ex. 13-14. *Govīṇḍaprabhu-Caritra*.

This and the next extract [ ] from the *Govīṇḍaprabhu-Caritra* by MHAIBHATA, the author of *Līlā-Caritra*

(vide, Notes to Ex. No. 7). This work contains the [redacted] of Govindaprabhu of Rīdhapūra and is popularly known in the Mahānubhāva Sect as *Rīdhapūra-Caritra*. KOLATE, however, prefers to call it *Govindaprabhu - Caritra* as it is a biography of the Guru or spiritual teacher of Cakradhara narrated in the form of memoirs. Govindaprabhu, though spiritually great, [redacted] yet a commoner who spent his whole life at Rīdhapūra, a village in the Amāravatī District. These memoirs by MHAIBHATA give us [redacted] idea about the Marāṭhī language as spoken then in Varhāḍa or Vidarbha. The date of the composition of [redacted] work is about 1288 A.D.

The first reminiscence (No. 13) is about the super-human powers of Govindaprabhu who brought to life a dead child, while the second one (No. 14) is about his burial when all his devotees were greatly afflicted with sorrow.

#### Ex. 15-16-17. *Smytishajā*.

This and the following two passages are from *Smytishajā*, a collection of the memoirs of Nāgadeva, by NARENDRA and PARASURAMA. Nāgadeva was the first official Ācārya or preceptor of the Mahānubhāva sect and though not a writer himself was an inspiration to many. His memoirs, about seven hundred in all, were collected jointly by NARENDRA, the author of *Rukmīṣi-Svayamvara*, and PARASURAMA, a noted scholar, in about 1808 A.D. About half of these seven hundred reminiscences [redacted] extant to-day and are edited by V. N. DESAPANDE under the title *Smytishajā*. This work serves as a good reference-book to the earlier literatours in the Mahānubhāva sect most of whom were creations of Nāgadevācārya who [redacted] the theme of *Smytishajā*.

The first of these memoirs, No. 15, gives us a first-hand account of the history of the composition of *Rukmīṣi-Svayamvara* by poet NARENDRA, bringing out his self-respect. The second one, No. 16, describes graphically

the pains that MHAIBHATA took in the composition of his *Lajja-Caritra*, ■ also the sincerity of purpose with which he worked upon it. The third memoir is about the last moments of Nāgadeva himself and shows the oneness of purpose with which he led the cult of his Master, Cakradhara.

*Ex. 18. Paścātanta.*

This passage ■ from a Marāṭhī version of *Paścātanta*, the famous collection of didactic stories in Sanskrit. The original *Paścātanta* travelled from ■ country to another and while doing so changed its appearance in its different versions in different languages. The present selection ■ from a similar rendering in Marāṭhī done by ■ unknown author some time ■ the beginning of the fourteenth century. It contains the story of a monkey and a crocodile from the fourth part of *Paścātanta*, known ■ *Labdha-Prapñcā* ■ the loss of the gain, first published by V. L. BHAVE in the *Mahādēpra Kavi* of Śaka 1820.

*Ex. 19. Śrī Kṛṣṇa-Caritra.*

This passage is from *Śrī Kṛṣṇa-Caritra* or the Life of Śrī Kṛṣṇa, a prose work ascribed to ■ authorship of BHASKARA according to Y. K. DESAPANDE and V. N. DESAPANDE and to that of MHAIBHATA according to KOLATE. It seems more likely that MHAIBHATA, who has to his credit similar other biographies written in the form of memoirs, is the author of this work also. It represents yet another specimen of Marāṭhī prose of the thirteenth century and depicts the ■ ■ Śrī Kṛṣṇa as narrated by Cakradhara, the founder of the Mahānubhāva Sect, to his female disciple Mahādāśā. This biography is in the form of a series of incidents in the life of Śrī Kṛṣṇa as narrated by CAKRA DHARA which fact gives him, and not to MHAIBHATA or BHASKARA, the real credit of this work. The latter are only the editors as in the case of the *Sūtrapāṭha* (Ex. No. 10). This work was published serially in

the *Marāṭhī Samsodhana Patrikā*, Vols. III, IV and V, and was edited by A. ■. PRIYOLKAR.

The present extract describes an episode in the life of Śrī Kṛṣṇa when he offered deliverance to the unsophisticated wives of the orthodox priests by making them feed his hungry playmates. The passage appears in Vol. III, No. 8, p. ■ of ■ abovementioned Journal.

### Ex. 20. *Vivekasindhu*.

This is an extract from the first chapter of *Vivekasindhu* composed in the year 1188 A.D. (Śaka 1110) by MUKUNDARAJA who lived according to some at Āmbhe-Jogāi, (Dt. Bīḍa) and according to others at Āmbhorē (Dt. Bhandārā). *Vivekasindhu* is ■ earliest known work in Marāṭhī and tries to expound the principles of Vedāntic philosophy. It is true that the language of this work appears to be of a later period than ■ of *Jñāneśvarī* and it is for ■ reason that doubt has been expressed about anteriority being assigned to MUKUNDARAJA. But when we remember that ancient works may ■ course of time be recast into modern form, it need not seem impossible that MUKUNDARAJA's works themselves may also have been recast and that, therefore, what modernity there appears in ■ work is due to the successive shape that they took after him. Recent researches, moreover, have proved it beyond doubt that MUKUNDARAJA did live in the second half of the twelfth century and that the authenticity of his works, especially of *Vivekasindhu*, need not be questioned. A critical edition of this work has very recently been brought out by K. P. KULKARNI.

Here MUKUNDARAJA glorifies Marāṭhī, the language of his work, in almost superlative terms and with high poetic imagery. His words remind us ■ similar utterances by JNANESVARA, who came ■ century later.

### Ex. 21. *Dhavaḷās*.

This is an extract from the *Dhavaḷās* ■ marriage-songs composed by MAHADAISA or MAHADAMBA in about



1285 A.D. She was the wife of one Vāmanācārya of Puri who was a priest to the Yādava King Mahādevārāya. Vāmanācārya died young leaving his wife a widow who then followed Cakradhara and was later joined by her cousin Nāgadeva. MAHADAMBA was very intelligent and in high esteem of the followers of the Mahānubhāva Sect. After the passing away of Cakradhara, she came to stay with Govindaprabhu at Rīdhapūra and was with him till his death. It is from her memoirs as found in the *Smytishāḥa* that she was a gifted poetess and a 'friend, philosopher and guide' to her co-aspirants. She died old at the age of about seventy or seventy-five.

The present passage is selected from her *Dhavaḷḷe* or songs composed for being sung at the time of the marriage-ceremony of Kṛṣṇa and Rukmīṇī. These songs narrate this whole episode and are composed in what is known as the literary Oṣī form, a kind of free, yet rhymed verse. The word *dhavaḷḷe* (< Sk. *dhava*, husband; bridegroom) literally means a Marriage-song. The present extract depicts the heart-rendings of Rukmīṇī for the attainment of Kṛṣṇa which is a prelude to her marriage with him later.

### Ex. 22. *Mārtiprakāśa*.

There are two views about the authorship of *Mārtiprakāśa* from which poem this selection is made. Tradition regards it as belonging to KESO-BASA, the compiler of the *Sūtrapāṭha* and *Dṛṣṭāntapāṭha* (Extracts No. 10, 11) and a very close associate of Cakradhara. According to *Smytishāḥa*, however, the author of this work is not KESO-BASA, but KESAVACARYA, the former Guru of BHASKARA KAVISVARA. This latter view is not acceptable as it is unlikely that a literary work, howsoever merited it may be, by one who did not belong to the Mahānubhāva sect would be taken by its followers within their fold. Tradition ascribing the work to KESO-BASA has, therefore, to be honoured in the absence of any contrary evidence. It is rather surprising that such a fine piece by a senior

author like KESO-BASA was not included ■ the list of the seven major works of the Mahānubhāvas. *Mūrtiprakāśa*, describing in details and in a poetically adorned style the grace of the form of Cakradhara, was written in about 1285 A.D. The poem is as yet unpublished.

The present passage, depicting the self-confidence of the author in the task of describing the grace of Cakradhara, opens out a mine of poetic similes so favourite with the Mahānubhāva poets.

#### Ex. 23-24-25. *Jñāneśvārī*.

This and the next two extracts are from *Jñāneśvārī*, the well-known Marāṭhī commentary ■ the *Bhagavad-gītā*, written in 1290 A.D. by JNANESVARA, the greatest of the post-saints of Mahārāṣṭra. JNANESVARA, who was initiated into the path of spiritualism by his elder brother Nivrṭti, combines in him both knowledge and devotion, the main principles of the Nātha and the Bhāgavata cults respectively. Though primarily a philosophical work, the literary beauty of *Jñāneśvārī* is unsurpassed and one is forced to admit its claim to be regarded as the greatest work in Marāṭhī ever written. It ■ really a great wonder that JNANESVARA could write such a work par excellence when he was hardly eighteen. After its creation he joined Nāmadāva, the leader of the cult of devotion at Paṇḍharpūra, and both together toured all over India visiting a number of holy places and initiating masses into the line of the saints. After completing ■ spiritual pilgrimage, JNANESVARA returned to Paṇḍharpūra and then to Ajandī (Dt. Poona) where he passed away while in meditation on the 13th day of the dark half of Kārtika in the Śaka year 1218 (i.e., 1296 A.D.). Besides *Jñāneśvārī*, he has to his credit another treatise on the Vedāntic philosophy, namely, *Amytānubhāva* and quite a good number of *Abhāṅgas* or devotional lyrics, one of which is included in Ex. No. 31.

*Jñāneśvārī*, written in the Oṽf form, is invaluable to every student of Old Marāṭhī linguistics, ■ it contains a

number of archaic forms which go to make its language. Unfortunately, however, the original text of this great work, said to be dictated to one Saccidānanda Bābā by JNANESVARA, is not extant today and we have to remain satisfied with the redaction of the original done by EKANATHA three hundred years later. The language of *Jñāneśvarī* was, of course, slightly modernized by EKANATHA, but it is not likely that he took liberty with its text. MADAGAVAKAR and RAJAVADE have published two different editions of this work which they claim as pre-Ekanātha texts of *Jñāneśvarī* approaching the archetypus which is not extant today. Reference may here be made to PANABE's work on the 'Linguistic Peculiarities of *Jñāneśvarī*', with an index verborum appended, and VĒLINGKAR's 'Dictionary of *Jñāneśvarī*', which would prove useful to a student of language. The first part of RANADE's classic work, '*Aestheticism in Mādhrāstra*', deals with JNANESVARA and his works and is invaluable to all those who are interested more in the thought-content than in the outer form.

In the first of the present three extracts, No. 23, JNANESVARA tries to bring out the essential feature of human life, namely, misery and emphasises the necessity of search for God through it. In the second passage, No. 24, he compares the Absolute with the Sun, even like PLATO in his *Republic*, and describes by means of a sustained metaphor the Sun of Absolute Reality. The last passage, No. 25, forming the epilogue of *Jñāneśvarī*, is the most celebrated one where its author asks for grace from God. These three passages can be said to form a chain of thoughts, as if, by which JNANESVARA takes us from misery to bliss through the wonderful experience of the Sun of Absolute Reality.

#### Ex. 26. *Rukmīṇī Svayamvara.*

This passage belongs to *Rukmīṇī Svayamvara*, a narrative poem written by NARENDRĀ in 1292 A.D. (Śaka

1214). It seems according to *Smṛtiśāṭha* that he ■■■ of the poets ■■■ court of King Rāmacandra Yādava of Devagiri and ■■■ offered a tempting sum so that he should ascribe the authorship of his present poem to the King. NARENDRA, however, being a poet with self-respect totally rejected the royal offer and, getting disgusted with the ■■■s of the world, joined the Mahānubhāva sect and became a follower of Nāgadevācārya (vide, Ex. No. 15). He brought with him the present composition on the episode of the marriage of Rukmīṇī which ■■■ left incomplete, consisting of 879 verses in the Oṽ metre. The poem ■■■ later completed, but not by NARENDRA. For a fuller account of this poet and his poem reference may be made to the Introduction to *Rukmīṇī-Sayamvara* as edited by KOLATE (1940).

The present extract contains a highly poetical description of Rukmīṇī, the heroine of the poem, done in a ■■■ less conventional manner peculiar with the poets in the Mahānubhāva Sect.

#### Ex. 27. *Rasa-Kaumodī*.

This passage is selected not from any literary work, but from a short treatise on medicine, namely, *Rasa-Kaumodī*, written in verse form by VITTHALA GALANDA in about 1800 A.D. (or Śaka 1222). The author, an eminent physician of his times and an authority on the Indian system of medicine, has a number of works ■■■ Ayurveda to his credit, some four of which ■■■ in Marāṭhī. It seems that his ancestors belonged originally to Aḷajapūr (i.e., Elīcāpūr of today) in Vidarbha and later branched off, one branch settling at Bījāpur and the other at Gulburgā in Karnāṭaka. VITTHALA himself was a physician in the court of King Bukkarāya of Vijayanagar. The present work of his, containing about 400 ■■■ in the Oṽ metre, is recently edited for the first time by SRIDHARA KULKAENI with an Introduction. This edition is based upon a single manuscript found at Gulburgā and copied by the great grand-son of its author at Aḷajapūr in the 16th

century. This MS. is one of the oldest manuscripts available in Marāṭhī.

The word *Rasa* in the title of this work needs some clarification. *Rasa* is a very important technical term in the Indian system of medicine and is used with two different meanings in different periods. CARAKA, SUSRUTA and VAGBHATA, three authorities in Ayurveda, use the term *Rasa* as meaning God, the very Soul of life, and *Rasāyana* meaning the pathway to this Soul or its well-being. Later authors, however, interpret *Rasa* as mercury and *Rasāyana* as preparations of mercury. The author of the present work tries to synthesize these two connotations when he says :

रसु रस ईश्वराचा : मीदरी पवित्र :

meaning that *Rasa* is an incarnation of God himself and medicines his paraphernalia.

The present extract from *Rasa-Kaumodī* describes the prognosis of death, in other words, gives the symptoms of a *gaddya*, i.e., one the end of whose life is fast approaching.

#### Ex. 23-29. *Śiśupālavadha* and *Uddhava-Gītā*.

These two passages are from the works of BHASKARA, a Mahānubhāva poet coming from Kāśāra-Borī. In his earlier life he was a follower of the Kāśānki sect but later joined the Mahānubhāvas and became a disciple of Nāgadevācārya. He was a good speaker and his lectures on the *Bhāgavata* had become very popular. He had command over Marāṭhī and had received high compliments for his style from his Guru. After joining the Sect, he composed his first work, namely, *Śiśupālavadha*, which attracted the attention of many. BAIDEVA, his senior colleague, however, forbade him from writing any more of such poetry which belonged to the worldly life and asked him to take to devotional writing. Accordingly, BHASKARA wrote *Uddhava-Gītā* or the *Ekādasa-Skandha*, based on the eleventh chapter of the *Bhāgavata* and narrating the

philosophical teachings of Kṛṣṇa to his disciple Uddhava. The date of the composition of these two works is a debatable point and until recently it was believed that they were pre-JANESVARA works. Research has, however, proved it that BHASKARA wrote his first work, namely, *śiṣupālavadha*, in about 1305 A.D. (or Śaka 1227) and not earlier. After the death of his teacher Nāgadeva in 1302 A.D., BHASKARA had to emigrate to Konkanā or the coastal area — account of the Muslim invasion over the Deccan and lost a number of manuscripts during his travel. When all was quiet, he returned to his original place and tried to re-organise the sect. He spent his last days at Aṣṭī, in Ahmednagar district, and died there in about 1310 A.D. For a fuller treatment of the life and works of BHASKARA, reference may be made to KOLATZ's '*Bhaskara Bhāṣa Borikara*' (1935). The *Smṛtisthāṇa* and *Vṛddhacāra* also contain some very interesting memoirs of this great poet popularly known as KAVISVARA BHASKARA (*Smṛ.*, Nos., 55, 116, 119, 120, 204, 242; *Vṛddh.*, Nos., 2, 5, 6, 10, 12, 16).

The first of the two present extracts is from *śiṣupālavadha*, glorifying the poetic grace of the story of Kṛṣṇa. The second one is from *Uddhava-Gītā* depicting in a very touching manner the ——— of Uddhava at the idea of Kṛṣṇa's proposed departure from this world.

#### Ex. 80. *Vachāharāṇa*.

This passage from *Vachāharāṇa* comes from DAMODARA Paṇḍita, the celebrated author belonging to the Mahānubhāva Sect. He was a contemporary and a co-worker of KESIRAJA, the famous compiler of the *Sūtra-pāṭha*. The friendship between the two was so close that DAMODARA Paṇḍita ascribed his poem to KESIRAJA and probably vice versa. DAMODARA fully deserved the title of a Paṇḍita, for he was well-versed in the Mahānubhāva philosophy and was one of its chief exponents. He knew the art of music too and ——— specially permitted by his Guru, Nāgadevācārya, for whom he had the highest regard,

to sing devotional songs in spite of the dictum of Cakra-dhara that all music should be banned. He had a command over language, a fact which was openly declared by his Guru when he said, 'वसिष्ठसि संस्कृती मङ्गलदिया सरली'.<sup>1</sup> He has composed a number of philosophical songs known as *Caupadis*, besides the present poem, namely, *Vachādharaṇa*, which was written by him round about 1816 A.D. (or Śaka 1288) according to KOLATE.<sup>2</sup> *Vachādharaṇa* (meaning 'seizing of the calves') is a narrative poem in the *Ovi* metre based on an episode in the life of Kṛṣṇa as found in the *Bhāgavata* (10.12-14). The story depicts an incident in which the cattle belonging to the cow-herds in Gokula were seized by Brahmadeva appearing in the form of a demon and later released by the super-human powers of Lord Kṛṣṇa.

The present extract from this poem, while setting out its greatness, describes succinctly the *Nava-rasa-nāṭaka*, or the drama of Kṛṣṇa's life having all the nine poetical sentiments, reminding the reader of similar utterances in SHAKESPEARE.

### Ex. 31. *Abhangas*.

This extract contains five *abhangas* from five different poet-saints who were contemporaries. An *abhangā* is a metrical composition, a variation of the *Ovi* set to music, and somewhat fluid in its character. As regards content, it corresponds closely to the religious lyric in English literature. For the *abhangas* are an outpouring of the heart coming from an ardent devotee of God and touching the chords of emotion in a common reader. We see the uprise of this kind of literature with JNANESVARA, the author of *Jñāneśvarī*, and NAMADEVA, the poet-saint of Pandharpur, who together brought it to perfection, and its pinnacle in TUKARAMA who belonged to the sixteenth century. This vast literature covering

1. Meaning, 'Paṇḍita writes both Sanskrit and Marāṭhī fluently' (vide, *Smṛtīśāstra*, ■■■).

2. *Vachādharaṇa* (1953), Intro. pp. 31-36.

thousands of *abhaṅgas* is, however, deprived to a certain extent of its linguistic value as it has been slightly modernized while coming down to ■ through oral tradition. Still we do find some archaic forms in the *abhaṅgas* of JNANESVARA and his contemporaries like NAMADEVA.

The first of these five *abhaṅgas* is from JNANESVARA himself wherein we can see his rightful complacency achieved through the grace of his Guru, Nivr̥ttinātha. The second ■ is from NAMADEVA where ■ insists on the significance and efficacy of the Name of God. In the third *abhaṅga* we see SĀVATA, the gardener, experiencing all-pervading God in his orchard. The fourth ■ is by COKHA, the untouchable, depicting him ■ a socially low, yet devotionally high soul. And the last of these *abhaṅgas* comes from JANĪ, the maid-servant in the family of NAMADEVA, in which she analogically describes the attachment of God to his devotees.

### Ex. 52. *Sahyādri-Varṇana*.

This ■ an extract from *Sahyādri-varṇana*, a descriptive cum narrative poem written by RAVALO ■ RAGHOBASA ■ about 1833 A.D. The poem forms the last of the seven major works of the Mahānubhāvas and has for ■ subject ■ incarnation of Lord Dattātreya, the second of their five Kṛpās. Lord Dattātreya lived on the Sahya range of mountains in the Deccan where he performed many miracles. ■ ■ why the present poem ■ named after the place and not after the person. Its title is naturally deceptive to ■ extent and we find that the poem speaks more about Lord Dattātreya than about his location, namely, the Sahyādri. The author of this poem belonged to Pātharī, ■ village in Vidarbha, and ■ a disciple of Hirkīśā, a woman aspirant among the spiritual fold of Nāgadevācārya. It is this very RAVALO-BASA who invented the secret code-alphabet used by the later Mahānubhāva writers.

*Sahyādri-varṇana* is as yet unpublished. Selection, therefore, had to be made from a few sample extracts given



by NENE, a scholar of Mahānubhāvic studies, in his article published in the Quarterly ■ the Bhārata Itihāsa Sārśodhaka Maṇḍala (284.78-92). The present passage contains a poetic description of the mountain Sahyādri near Mātāpura or Māhūr, the seat of Lord Dattātreya.

*Ex. 33. Rddhipura-Vaṇṇana.*

This ■ a passage from *Rddhipura-Vaṇṇana*, a descriptive poem written in 1863 A.D. (Śaka 1285) by NARAYANA BABA who belonged to a village named Bahāliye in the district of Khāndeśa. He was given to wives in his youth but later repentance took over him and he was initiated into the Mahānubhāva Cult. Rddhipura, where Govinda-prabhu lived, is a small village in Amravati district and is regarded as the ■ best of all places by the Mahānubhāvas. It ■ no wonder, therefore, that quite a number of poets from this cult have made it a subject of their compositions.

Here NARAYANA BABA gives ■ a graphic and poetic description of Rddhipura and its surroundings. The ■ selected are Nos. 44, 46, 48, 58, 71, 75, 76, 88, 91, 98, 100 and 101 from the original poem ■ edited by Y. K. DESAPANDE in the year 1929.

## ETYMOLOGICAL GLOSSARY

1. The Glossary covers all the vocables occurring in the present Texts including their orthographical variations. Generally, the first occurrences are mentioned, though this has not been followed as a rule, especially in the case of pronouns. All references to the Texts are to extracts and lines in the case of prose passages and verses in the case of poetry. The abbreviations are those used in TURNER'S *Nepthi Dictionary* or any standard work on Indian linguistics and need not be explained here as they are indicated separately.

2. The vocables are given in the spelling in which they occur in the OM. texts which present quite a variety of orthographical forms. Although attempt has been made to attain completeness, it must be said with SIEZER that every dictionary is necessarily a compromise. This applies especially to the vocabulary of OM. writings with all their orthographical vagaries. I have, therefore, tried to give the spellings of the OM. texts as completely as possible with a view to acquaint the student of Old Marāṭhi with the bewildering irregularities and inconsistencies of the OM. texts. I have thus principally abstained from the normalisation of spellings. Semantic variations are indicated.

3. As to Etymology, I have restricted myself to the Ol-A. origins, giving those from Ml-A. when necessary. Yet when some considerable change in the form of a word has occurred it has been referred to. In the case of Sanskrit origins, only the nominal bases and verbal roots have been mentioned. Doubtful etymologies are either not given or given with a question-mark.

4. TURNER'S *Nepthi Dictionary* and BROCH'S *Index Etymologique* to his *La formation de la langue Marāṭhi* are referred to whenever possible and I have indicated, where necessary, cognate forms from other writings of the OM. period.

5. Postpositions and suffixes are shown separately from the oblique forms of nouns by means of a hyphen; e.g.,

kāmata : kāmata-madhya.

ghāṇā : ghāṇā-mati.

odh : odhān-eh.

adhitya : adhitya-ani.

akasmāta (Sk. *ākasmāt*) ind., suddenly, accidentally 27, 12.  
 akhaṇḍa (Sk.) adv. of time; perpetually 20, 8.  
 akhaṇḍita (Sk.) adv. of time; incessantly, without break 26, 7.  
 agnikunḍa (Sk. *agni-kunḍa*) m.nom.pl., enclosure for consecrated fire 19, 26.  
 agnipuruṣa (Sk. *agni-puruṣa*) m.nom.pl., deity of fire 19, 28.  
 agnipuruṣī instr. pl. 19, 26.  
 agnī (Sk. *agni*) m.dat.sg., fire 19, 19.  
 aghatā (Sk. *agra-vyāpta*) adj. (m.) instr.pl., all, whole 19, 4.  
 āhikurī (Sk. *āhikura*) m. loc. sg., sprout 28, 9.  
 āgīkarīṣ (Sk. *āgī-ky*) ■ (n.) III pers. sg., ■ accept 16, 11.  
 ajñānatamā-cī (Sk. *ajñāna-tamā*) m.obl.sg., darkness of ignorance 30, 1.  
 ajñānārīṣṭā (Sk. *ajñāna-vīṣṭa*) m. instr. sg., roaming 16, 1.  
 aṣṭarā (Sk. *aṣṭadāśa*) num. adj., eighteen 18, 3; ■ 284 b, TIRAZA 9 b.  
 aṣṭaka (Sk. *aṣṭa-ka*) conj., and 0, 10; BLOCH ■ b.  
 ■ (Sk.) adj., very much 17, 6.  
 atikramāṣa (Sk. *atī-√kram*) pp. (m.) III pers. pl., to pass 18, 7.  
 atithī (Sk. *atīthi*) m. nom. sg., guest 18, 5.  
 atisā (Sk. *atīśaya*) adv., extremely, very much 0, 5.  
 Atiraudaṇu (Sk. *Atī-rau-daṇu*) m.nom.sg., son of Atī 32, 1.  
 āthavā (Sk. *ātha-vā*) ind. conj., or 27, 10.

adṛṣṭa (Sk. *a-dṛṣṭa*) adj., disappeared 19, 32.  
 adbhutā (Sk. *adbhūta*) m.dat. or gen.sg., postical sentiment of wonder 30, 10.  
 adyaḥa (Sk. *adya-eva*) adv. of time, this very day 8, 2.  
 adrayābhijñāvikāśa (Sk. *a-draya-ādhyābhijñāvikāśa*) m. acc. sg., blooming of the lotus of oneness 24, 1.  
 adhika (Sk. *adhika*) adj., more, additional 9, 14.  
 adhikamās (Sk. *adhika-mās*) m. loc. ■■, intercalary month 6, 11.  
 anāga (Sk. *anāga*) m. nom. sg., Cupid 26, 11.  
 anantāśakti (Sk. *ananta-śakti*) adj. (m.) nom.sg., having infinite powers 11, 1.  
 Anantā (Sk. *ananta*) m. voc. sg., metron. of Kṛṣṇa 21, 3.  
 anavṛata (Sk. *anāvṛata*) adv., incessantly 26, 4.  
 anāvṛā (Sk. *an-√vr*) f. nom. sg., dialike 28, 4.  
 anāśanavṛata (Sk.) p. acc. sg., observance of fasting 18, 18.  
 aślyāśapaṇa (Sk. *aśly-*) abstr. n. acc. sg., sharpness 26, 4.  
 anukampā (Sk.) f. nom. sg., pity 18, 8.  
 anujñāsamāi (Sk. *anujñā-samāya*) m. loc. sg., permission ■ start eating 16, 28.  
 ■ (Sk.) adj. (m.) nom. pl., follower 22, 1.  
 anuṣṭa (Sk. *an-uṣṭa*) adj., improper 16, 34.  
 anutāpale (Sk. *an-√tap*) pp. (m.) III pers. pl., to repent 19, 23.  
 anubhavaṣṭ (Sk. *anu-√bhā*) denom., n. nom. sg., experiencing 20, 3.

anubhavi-*ciya* (Sk. *anubhava*) m. obli. sg., from amongst experience 18, 16.  
*anuga* (Sk. *anuka*) adj., many.  
*anagī* f. nom. pl. 27, 8.  
*anagī* n. loc. pl. 29, 14.  
*anna* (Sk.) n. nom. sg. 23, 9;  
 acc. sg. 8, 8; food.  
*anya* (Sk.) adj., different 12, 13.  
*anpāthamatinidveta* (Sk. *anpāthamatinidveta*) f. dat. sg.  
 sleep of ignorance 24, 11.  
*apāda* (Sk. *a-pāda*) adj., incomparable, unparalleled 20, 7.  
*apāda-cl* (m.) obl. sg. 20, 6.  
*apāda* (Sk. *a-pāda*) m. nom. sg., authorship 18, 12;  
 TUNNKA 20 a, *apāda*.  
*abhiprāva* (Sk. *abhiprāva*) m. nom. sg., object, intention 13, 44.  
*abhyāgata* (Sk. *abhyāgata*) n. dat. sg., hospitality 16, 24.  
*amāṅgaṅga-cl* (Sk. *a-māṅgaṅga*) adj. (n.) obl. pl., (pausal) 29, 9.  
*amita* (Sk. *a-mita*) adj., immeasurable 27, 12.  
*amrita* (Sk.) n., nectar.  
*amṛta* (Sk.) sg. 18, 4.  
*amṛta-cl* obl. sg. 26, 8.  
*amṛta-cl* obl. sg. 23, 13.  
*amṛtopama* (Sk.) adj., sweet as nectar 18, 11.  
*amara* (Sk.) n. nom. sg., sky 22, 6.  
*Amṛtāmaṇḍapāṭha* (Sk. *Amṛtāmaṇḍapāṭha*) adj., ruling over the region of Amṛt 8, 2/4.  
*Amṛta* (Sk.) f. nom. sg., ruling Goddess 26, 8.  
*arāṇyavudana* (Sk.) n. nom. sg., cry in the wilderness 12, 22.

*arupodaya* (Sk. *arupodaya*) m. nom. sg., dawn, break of day 12, 5.  
*ara* (Sk.) ind., interjection of calling 18, 41.  
*Arjuna* (Sk. *Arjuna*) m. voc. sg., pers. 23, 14.  
*arava* (Sk.) m. nom. pl., sea, ocean 26, 5.  
*artha* (Sk.) m. nom. sg., meaning, purport, content 20, 12.  
*artha* (Sk. *artha*) m. loc. sg. (used in postposition of loc.) 22, 12.  
*ardha* (Sk. *ardha*) num. adj., (n.) nom. sg., half 4, 8.  
*arava* (Sk. *arava*) m., part, limb.  
*arava* instr. pl. 11, 13.  
*arava* nom. sg. 11, 12.  
*arakaṇḍa* (Sk. *arakaṇḍa*) f. acc. sg., decline, waning 28, 10.  
*arava* (Sk. *arava-vyāpka*) adj., all, whole (has under 4 also.)  
*araghi* (n.) nom. pl. 13, 8.  
*araghi* (f.) nom. sg. 31, 3.  
*araghi* (n.) acc. sg. 16, 4.  
*aravaṇḍa* (Sk. *arava* √ *at* : *aravaṇḍa*, diminished, wasted),  
 adv. by instr., unfortunately 28, 14.  
*aravaṇḍa-cl* (Sk. *arava-vaṇḍa*) m. obl. sg., failure 27, 6.  
 TUNNKA 12 b, *arava*.  
*aravaṇḍa* (Sk. *arava* √ *at* : *aravaṇḍa*) m. nom. sg., descent, taking birth 21, 8.  
*aradhana* (Sk.) n. nom. sg., attention 20, 11.  
*aradhana* (Sk. *arava* √ *dhar*) imp. II pers. sg., to listen 31, 8.  
*aravakāṇḍa* (Sk. *arava* √ *lok*) v. see, look.  
*aravakita* pr. part 8, 10.  
*aravakuna* past part. 8, 11.  
*aravāna* (Sk.) n. nom. sg., end, death 17, 11.

avidya (Sk. a-vidyā) f.gen.sg.,  
ignorance 24, 2.  
avyahga (Sk. a-vyāgha) adj.,  
faultless, perfect 28, 15  
avyavān-ca (see avavā) m.obl.  
pl. 28, 10.  
avharāvā (Sk. [ ] √ hā) pot.  
part. (m.) III pers. sg. [ ]  
discard, disregard 27, 16.  
Block [ ].  
asāgagā (Sk. a - sāka or  
saṅghaṭa) n. loc.sg., closed  
[ ] space 24, 5.  
Aśvina (Sk. Aśvina) m.nom.  
sg., name [ ] the seventh lu-  
nar month 2, 1.  
asakṣa (Sk. dṛṣṭya ?) adj. (n.)  
nom.sg., full, whole 27, 1.  
asayā (Sk. √ as) v. [ ] be;  
Block 289 a, TURNER 311 a,  
cham;  
asatā pr. part. 24, 1.  
asatāti pr. III pers. pl. 18,  
48.  
asati pr. III pers. pl. 7, 19.  
asatā pr. part. (n.) nom.sg.  
23, 12.  
asā pr. I pers. pl. 29, 4.  
asāvā pot. part. (n.) III  
pers.sg. 10, 2.  
asā pr. I pers.sg. 17, 3.  
[ ] pr. III [ ] 7, 3.  
asati fut. III pers.sg. 18, 40.  
asāti fut. III pers.sg. 17,  
8.  
asā pr. I pers.pl. 19, 2.  
asā imp. III pers.sg. 23, 3.  
asā pr. III pers.sg. 18, 3;  
23, 6.  
asāti pr. III pers.pl. 23, 11.  
asā pr. III pers.sg. 14, 23.  
asādhya (Sk. a-sādhya) adj.,  
incurable 27, 7.  
asāka (Sk. śaṣa ? - śaṣa) m.  
nom.sg., royal or government  
[ ] 4, 1.

astavāya (Sk. astā : perf.  
+ pāsa of √ as) fut. part., to  
set out 28, 2.  
astavākaṅga (Sk. a-vāha-  
kaṅga) n.nom.sg., marriage  
bridelet 28, 7; for aḥava, see  
[ ] Block 289 b.  
astātrān-ca (Sk. astātrāṇ) /  
m. or n., obl.pl., of day and  
night 24, 12.  
astākarapā (Sk. astākarapa)  
n.nom.pl., ornament 24, 5.  
astākaravayā (Sk. astā √ kṛ)  
fut. part., to [ ] 0, 18.  
astākāra (Sk. astākāra) m.  
nom.sg., (coll.), ornaments 7,  
0.  
astākaṭi (Sk. astākaṭi) n. dat.  
sg., family of bees 23, 5.  
astāga (Pk. astāgha < Sk.  
astāga ?) v., to heat, heaten;  
Block 301 a.  
[ ] imp. III pers.pl. 20,  
10.  
[ ] imp. II pers.pl. 22, 4.  
astāvā pot. part. (n.) III  
pers.sg. [ ], 2.  
astāti pr. part. (n.) III  
pers.sg. 14, 2.  
astājāna para-fut. III  
pers.sg. 23, 7.  
astāni [ ] 15, 4.  
asta (Sk. ā √ as : āyastā) f.  
nom. sg., readiness, prepara-  
tion 18, [ ]  
astākhiti (Sk. ā √ kṛ) pr. III  
pers. pl., to draw, pull 12,  
12.  
astāti (Sk. ādāta) n.loc.sg., sky  
21, 6.  
astāmyatyā (Sk. a-kāla-mṛ-  
tyā) m.nom.sg., untimely  
death 29, 8.  
astāvi (Sk. āva m. ākara?) n.  
loc.sg., surrounding 25, 6;  
TURNER 32 a.

āga ind., interjection of calling  
10, 29.

āṅga (Sk. aṅga) n., body;  
TURNER 23 a.

āṅga nom.sg. 14, 11.

āṅga-cl obl. sg. 26, 10.

āṅga-cen obl. 26, 6.

āṅga-vat obl. sg. 27, 12.

āṅgi loc.sg. 28, 3.

āṅgaṭ (Sk. aṅgaṭ) n.loc.sg.,  
court-yard 12, 16; BLOCK  
285 b, TURNER 23 a.

āṅṭ (Sk. aṅṭ) f.acc.sg.,  
cover, garb 23, 8.

āṅṭheyā-cenī (Sk. aṅṭheyā-  
ka) m. obl., thumb 12, 10;  
BLOCK 285 b.

āṅṭīlā-madhye (Sk. aṅṭī-  
kā) f. obl., finger 12, 10;  
BLOCK 285 a.

āṅṭvā (see aṅṭvā) adj. (f.)  
instr. or loc.pl., all, whole 23,  
10.

āṅṭrāka (Sk. āṅṭra-  
ka) adv. of time; till the  
sun and moon endure, eter-  
nally 6, 1.

āṅṭ (Sk. āṅṭ) pr. III  
pers.sg. to behave, practise  
10, 1.

āṅṭyī (Sk. āṅṭyī) m. instr.  
pl., master, scholar 6, 11.

āṅṭ (Sk. āṅṭ) adv. of time (by  
loc.), to-day, this day 7, 17;  
BLOCK 285, TURNER 23 b.

āṅṭī (Sk. āṅṭī) adv. of time; as yet, un-  
til now 7, 17.

āṅṭvā (Sk. āṅṭvā) v.,  
to remember, recollect.

āṅṭvā pr. part. (m.) I  
pers.sg. 27, 12.

āṅṭvā pr. part. (m.) 23,  
8.

āṅṭvā (Sk. āṅṭvā) f.  
nom.sg., hindrance, obstruc-  
tion 27, 6; see āṅṭvā see TUR-  
NER 11 a.

āṅṭvā (Sk. āṅṭvā) f.  
nom.sg., effort, trouble 20, 8.

āṅṭvā (Sk. āṅṭvā) v., to  
bring; BLOCK 281 b.

āṅṭvā pp. (f.) III  
pers.sg. 7, 23.

āṅṭvā pp. (n.) III  
pers.sg. 12, 22.

āṅṭ imp. II pers.pl. 7, 9.

āṅṭvā pot. part. (n.) III  
pers.sg. 13, 10.

āṅṭ pr. III pers.pl. 12, 13.

āṅṭ pp. (n.) III pers.sg.  
12, 27.

āṅṭvā pp. (f.) III pers.pl.  
12, 14.

āṅṭ pr. III pers.sg. 12, 8.

āṅṭ imp. II pers.sg. 13, 7.

āṅṭvā fut. I pers.sg. 12, 8.

āṅṭ inf. 9, 3.

āṅṭvā abs. 12, 6.

āṅṭvā abs. 12, 13.

āṅṭ (Sk. āṅṭ) adv. conj., and  
7, 10; BLOCK 281 b, TURNER  
14 a, and.

āṅṭvā (Sk. āṅṭvā) adj.  
(m.) loc.sg., another 27, 14.

āṅṭ f. nom.sg., desire 22, 11; cf.  
JAS. 6, 18.

āṅṭ (Sk. āṅṭ) > Pk. āṅṭ) adv.  
of time; now 13, 9; BLOCK  
287 b.

āṅṭvā-cenī (Sk. āṅṭvā-  
ka) n. obliq., Self-knowledge  
24, 3.

āṅṭvā-cenī (Sk. āṅṭvā-  
ka) f. nom. sg.,  
shadow of illusion about Self  
24, 10.

āṅṭvā-cenī (Sk. āṅṭvā-  
ka) f. instr.  
sg., path of Self-realization  
24, 7.

śhikā (Sk. *śīlī-ka*) adj. (m.)  
dat.pl., believer 32, 3.

śdarīā (Sk.  $\square \sqrt{\text{dy}}$ ) pp. (n.)  
III pers.sg., to regard,  $\square$   
part 16, 24.

śdaru (Sk. *śdara*) m.nom.sg.,  
regard, respect 30, 4.

śdarē instr. sg., 22, 9.

śdiparuṣī (Sk. *śdī-paruṣa*) m.  
loc.sg., Primeval Being 25,  
7.

śdhārē (Sk. *śdhāra*) m.instr.  
sg., support, means 27, 5.

śdhilī (Sk. *śdhī-*) adj. (m.) loc.  
sg., first 12, 5.

śdhi (Sk. *śdhi*) adv. of time; at  
first 7, 5.

śdhīpa (Sk.) adj., depending  
on, subject to 10, 10.

śna (Sk. *anvati*) adj., another.  
śnu (m.) nom.sg. 21, 2.

śnu (f.) nom.sg. 21, 5.

śna (Sk. *śna*) f.nom.sg., oath  
7, 7; BLOCH 291 a, TURNER  
647 b, *śannu*.

śni (see *śni*) adv. conj. 19, 21.

śnanda (Sk.) m., bliss, happi-  
ness.

śnandu acc.sg. 8, 10.

śnandē instr.sg. 20, 10.

śnandabharitā (Sk. *śnanda-*  
*bharitā*) adj., full of bliss  
13, 12.

śniburuṣī (Sk. *śniburuṣa*) n.  
loc.sg., bed 23, 7; BLOCH  
292 a.

śpaṣa (Sk. *śpaṣa*) reflex. pron.  
Self; BLOCH 292 a, TURNER  
26 a, *śpānu*.

śpaṣa nom.sg. 10, 10.

śpaṣaya-javāṣī obl. 22, 8.

śpaṣeṣte dat.pl. 19, 33.

śpaṣeyā  $\square$  sg. 10, 10.

śpaṣa-pa (Sk. *śpaṣa-*) n.  
abstr. noun., selfness, self-  
hood.

śpaṣapā loc.sg. 24, 10.

śpaṣapā acc.sg. 32, 11.

śparitokhu (Sk. *a-paritoka*)  $\square$   
acc.sg., sorrow, regret 19, 34.

śpāpula (Sk. *śpāman-*, redupl.)  
pronom.adj., each one's  $\square$

śpāpuliā f.nom.pl. 19, 4.

śpāpuliā n.dat.sg. 19, 33.

śpula (Sk. *śpāman-*) pers. pro-  
nom. adj., one's own.

śpuliā m.nom.sg. 7, 3.

śpuliā m.loc.sg. 26,  $\square$

śpuliā m.gen.-loc.pl. 22, 4.

śpuliā f.dat.sg. 8, 12.

śpuliā m.acc.pl. 10, 22.

śpuliā (Sk. *śpāman-*) pers. pro-  
nom. adj. (n.) nom.sg., each  
one's own 15, 3.

śphāvī (Sk.  $\sqrt{\text{āp}}$ ) pp. (m.)  
III pers.sg., to mill, send for  
21, 4.

śbulī (Sk. *śubhā* ?) f., wife.

śbulīā-ē obl.pl. 19, 34.

śbulīātē dat.pl. 19, 14.

śmaṇadeva m.nom.sg., pers.  
name (of one of the last  
kings of the Yādeva dynasty)  
9, 3.

śmbīyā-āyā (Sk. *śmva-ka*) m.  
obl., mango-tree 12, 6; BLOCH  
292 b, TURNER 32 a, *āp*.

śmhi (Sk. *śmaṇad*, Ved.dat.loc.  
*śma* > Pā. *śmahe*) first pers.  
pron. (pl.), we; BLOCH 293 b,  
TURNER 33 b, *śmhi*.

śmu-ē obl. 19, 35.

śmhiāi dat.pl. 19, 3.

śmhi nom. pl. 19, 36.

śma-ca obl.; *śmaṇad* 16, 9;  
*śmaṇadyā* 8, 17.

śmatē dat.pl. 14, 16.

śmu-ca obl. *śmaṇad* 8, 4;  
*śmaṇad* 7, 5; *śmaṇadyā* 15,  
 $\square$ .

śmhiā dat.pl. 7, 12.

śmhiāi dat.pl. 14, 17.

śmhi nom.pl. 7, 11.

śradātā (Sk.  $\sqrt{\text{raś}}$ ) pr.prt.  
(n.) nom.pl., crying or wall-  
ing loudly 24, 5.

śrātā (Sk. śrīta) adj. (m. or n.)  
gen.pl., afflicted, suffering 21,  
8.

śrava (Sk.  $\sqrt{\text{raś}}$ ) m.nom.pl.,  
grove, plantation, 25, 5.

śrīśā (Sk. śārīśa-ka) m.loc.  
■, mirror 27, 10; BLOCK 283  
a, TURNER 27 b.

śruṣa (Sk. śruṣa) adj., rough,  
crude 20, 5.

śro (Sk. ara) ind., interjection  
of calling 11, 5.

śrogaṇa (Sk. śroṇa-, or Kan-  
nad  $\sqrt{\text{śro}}$  śroṇa-, to eat) pay-  
taking of food, dinner.

śrogaṇa n. nom./acc.sg. 7,  
7.

śrogaṇa f.nom.sg. 7, 15.

śrīśāl-kāraṇā (■. śrīta) adj.  
(m.) obl. afflicted, suffering  
22, 1.

śrīśāl (Sk. śrīta) adj. (m.)  
dat.pl., afflicted ■ 2.

śāncana (Sk. a-śāncana)  
adj., without any distracting  
mark, spotless 25, 5.

śvaga (Sk. agra-vyāpta) adj.,  
all, whole (also see svagha).  
śvaghā m.nom.sg. 29, 5.

śvaghī f.nom.sg. 14, 4.

śvaghe m.nom. pl. 14, 21.

śvagheyā m.dat.pl. 14, 15.

śvādāṇā (Sk.  $\sqrt{\text{vy}}$ , to choose,  
prefer) v., to like.

śvādāta pr. part. 29, 5.

śvāda pr. III pers.sg. 26, 9.

śvādī (Sk.  $\sqrt{\text{vy}}$ ) f.nom.sg.,  
desire, liking 22, 12.

śvāśīś (Sk. śvāśa-) n.acc.sg.,  
bird's nest 24, 3; BLOCK ■  
b. (Comp. Lat. avia).

śvo (Sk. aha) ind., interjection  
of calling 12, 7.

śāro (Sk. śārāya) n.acc.sg.,  
support 22, 5.

śāna (Sk.) n.nom.sg., seat,  
sitting 8, 19.

■ f., gold coin of specific  
value.

■ acc.pl. 15, 13.

śau-pāthī obl. 4, 2.

■ (Sk. śāda) f.instr.sg., hope,  
expectation 10, 12; BLOCK 299  
b, TURNER 29 a.

śaramā (Sk. śārāma) m.dat.  
sg., hermitage 5, 4.

śavādītā (Sk.  $\sqrt{\text{śav}}$  śavādī,  
cause) pr.prt., to taste, eat  
with relish 22, 11.

śha (Sk. śhāha) ind., interjec-  
tion of pain or sorrow 16, 24.

śhuti (Sk.) f., oblation, offer-  
ing.

śhuti nom.sg. 10, 18.

śhuti-lagī obl. 15, 24.

śhīpālīpī (Sk. śhīpa, redupl.)  
m.instr.pl., wailing cry 14, 14.

śhī (Sk. śhāya) n.nom.sg., bed  
(of tree) 23, 7; BLOCK 204 a.

ī (Sk. api) ind., also 7, 12.  
(śmād-ī).

īśālakā-cā (Sk. śāśāra) m.  
obl., scorpion 23, 7; BLOCK  
294 a, TURNER 5 a.

īśārā-cā (Sk. śāra) adj.,  
(m.) obl. ether, rest, 31, 1.

■ (Sk. īśat-ka) pronom.  
adj., so much, of such extent;  
BLOCK 294 a.

īśukā (n.) nom.sg. 21, 2.

īśukam adv. (by instr.) 19,  
21.

Indra (Sk.) m., pers. ■.

Indrāśa nom.pl. (hon.),  
with suffix śā 9, 5.

Indrabhāṣītā dat. sg. 9, 3.

Indreyā voc.sg. 9, 5.

Indriya (Sk.) n.nom.sg., part or  
limb (of the body) 27, 9.



istadevatāku]adevate-cī (Sk. *istā-devatā-kula-devatā*) f. obl., guardian deity and family deity 18, 88.

istānya (Sk. *istānya*) adj., north-east direction 18, 2.

ikhita (Sk. *īkṣit*) adj., n. little. ikhita (n.) 10, ■

ikhiti adv. 12, 1.

īvara (Sk.) n., God.

īvara (name of a cyclic year), nom.sg. 6, 4.

īvaru nom.sg. 0, 6.

īvarā-cī obl. 11, 15.

īvaranāthān-cī (Sk. *īvara-nāthā*) adj. (m.) obl., attached or devoted ■ God 95, 4.

īvararūpā (Sk. *īvara-rūpa*) n.dat.sg., form of God 0, 1.

īvaru (Sk. *īvara*) n.nom.sg., God 14, 17.

ukarīle (Sk. ut √ *kr*) pp. (m.) III pers.sg., to dig out 18, 12; BLOCK 295 a, TURNER 41 a.

ukāl (Sk. *ukālā*) f.nom.sg., throw, scold pass 29, 2; BLOCK 294 b, TURNER 48 b, ■ n.

ugheṭe (Sk. ud √ *ghṣ*) fut. III pers.sg., to open, inaugurate 4, 1.

ughaḍaṇḍ (Sk. ud √ *ghṣ*) v., to open; TURNER 45 a.

ughaḍitī pr. III pers.pl., 12, 4.

ughaḍitī pp. (m.) III pers.pl. 19, 24.

ughaḍitī pp. (n.) III pers.sg. 13, 19.

ughaḍe pr. III pers.sg. 28, 6.

ughaḍauri abs. 21, 2.

ughaḍeyā (Sk. *udghaṣita*) adj. (m.) instr. sg., uncovered, unprotected 23, 1.

ujālsapaṇā (Sk. *ujjvala-ta*) abstr. ■ instr. sg., lustre, brightness 26, 6; BLOCK 296 a, TURNER 48 b.

uṭhavigḍ (Sk. ut √ *stāp*) v., caus., to awake, make rise, give form; BLOCK 296 a, TURNER 47 a.

uṭhavaḷā pp. (m.) III pers.sg. 30, 9.

uṭhaviṇyā inf. 7, 14.

uṭhaviḷ pp. (n.) III pers.sg. 7, 19.

uṭhile (Sk. ut √ *stā*) ■ (m.) III pers.sg., to rise, get up 16, ■.

uḍaoni (Sk. ud √ *dh*) past part., to jump 18, 97; BLOCK 296 b, TURNER 47 b.

uḍ (Sk. *ṛha*) adj. (n.) nom.sg., deficient, wanting 27, 16; BLOCK 296 a.

utaṭatase (Sk. ut √ *taṣ*) utā- (acc. pr. part., + ase, pr. III pers.sg., to burst out, overflow 26, 6.

utarapḍ (Sk. ava √ *f*) v., to descend, come down; BLOCK 290 b, TURNER 47, b.

utarilā pp. (m.) III pers.sg. 9, 8.

utarilī pp. (f.) III pers.sg., (with caus. sense), 14, 9.

utarile (Sk. *utara-*) adj. (f.) loc.sg., north 9, 4.

uttarārḍha (Sk. *utara-arḍha*) adj. (m.) nom.sg., second or latter half 16, 82.

utpatti (Sk.) f.nom.sg., ■ tion 0, 2.

udaka (Sk.) n.nom.sg., water 16, 10.

udabhludaka (Sk. ut-*adhi-udaka*) n.nom.sg., springing water 11, 4/5.

udayanḍ (Sk. ud √ *i*) v., to rise, come up.

udāṁślā pp. (m.) III pers.  
sg. 24, 1.

udāṁlā pp. adj. (m.) loc.sg.  
24, 4.

Udayādityadevaḥ (Sk. udayā-  
dītya-deva) (Sk.) m. instr.  
sg., pers. name (of the king  
of Ambā) 2, 4.

udārā-cā (Sk. udāra) n. obl.,  
stomach 29, 9.

udīyā (Sk. udaya) adv. of time  
(by loc.), dawn, day-break 2,  
6; BLOCH 207 a.

udo (Sk. udaya) m.nom.sg., ris-  
ing, sun-rising 2, 2.

Uddhavadēva (Sk. Uddhava-  
deva) m.nom.sg., pers. name  
(of a devotee of Kṛṣṇa) 29,  
1.

uddharagē (Sk. ud √ dhr or  
hr) v., to deliver, redeem.

uddharillā pp. (f.) III pers.  
pl. 10, 2.

uddharilā pp. (m.) I pers.  
sg. 21, 1.

uddhāru (Sk. uddhāra) ———.  
sg., redemption, succour 21, 2.

udharaga (Sk. uddharaga) n.,  
emancipation, salvation.

udharaga nom.sg. 21, 2.

udharatī-cā obl. 17, 4.

uṇa (Sk. uṇa) adj., high 21;  
2; BLOCH 206 b, TURNER 42 a.

uṇapantē (Sk. uṇa-) instr. n.  
instr.sg., height, tallness 29,  
2.

uṇmakhāśrīyākāntaphullāṅgā  
(Sk. uṇmaka-śrīya-kānta-  
aphullāṅga) m.instr.sg., spark  
of the sun-crystal of illumi-  
nation 24, 2.

Uṇakadevā (Sk. uṇa-udaka-  
deva) m.dat.sg., pers. name  
(of a deity) 6, 12.

uṇhāṁlā (Sk. uṇa-hāṁlā) m.nom.  
sg., hot season, summer 29,  
8; BLOCH 200 a.

upakārāṁ (Sk. upakāra) m.  
dat.sg., obligation 18, 24.

upāṅgalī (Sk. upāṅga-) f.loc.  
sg., lap 7, 19.

upajāṇē (Sk. ut √ pad) v., to  
be born, to originate; BLOCH  
207 b, TURNER 52 b.

upajalā pp. (m.) I pers.sg.  
18, 30.

upaje pr. III pers.sg. 22, 4.

upādathavi (Sk. ut √ paṭ-  
√ dha) m. loc.sg., surging  
motion or whirlpool of water  
29, 11.

upāṇālī (Sk. ut √ pad) pp.  
(f.) III pers.sg., to create 12,  
8.

Upaniṣada (Sk. Upaniṣad) n.,  
a class of philosophical writ-  
ings in Sanskrit.

Upaniṣadān-cā obl. 20, 12.

Upaniṣadā dat.pl. 20, 8.

Upaniṣadartha (Sk. upanīṣad-  
artha) m.acc.sg., meaning of  
the Upaniṣada 52, 7.

upamā (Sk.) f.nom.sg., parallel,  
simile 22, 1.

uparītē (Sk. uparyasta) adj.  
(n.) nom.sg., topsy-turvy, full  
of contradictions 23, 14.

uparīya-varī (Sk. uparīka) f.  
obl., upper storey 7, 12.

upahudā (Sk. ut-prasupta) m.  
nom.sg., awakening from  
sleep 9, 1.

upādhyā (Sk. upādhyāya) m.,  
family-name (by profession),  
TURNER 212.

upādhyā-cīye obl. 10, 16.  
upādhyātā dat.pl. (nom.)  
15, 17.

upāṇau (Sk. upāṇat) f.acc.pl.,  
pair of shoes 12, 8.

upakāṇīye (Sk. upa √ kṣ) —  
(f.) I pers.sg. 21, 4.

upakhe (Sk. upa √ kṣ) pass.  
pr. III pers.sg., to humiliate  
28, 3.

upagā (Sk. upayoga) m.dat.sg.,  
use, utility 10, 3.

ubhā (Sk. ubha-bhā) m.nom.  
sg., heat 18, 10.

ubha (Sk. ūrdhva) adj., stand-  
ing, BLOCK 288 b, TURNER  
49, b.

ubhā (m.) nom.sg. 28, 13.

ubha (m.) nom.pl. 9, 4.

Umbā (Sk. Umb-) f.instr.sg.,  
para. name 16, 1.

urangē (Sk. √ ur) v., to remain,  
to 1 left over; TURNER 58 a.

uragē pr. III pers.pl. 18, 3.

ure ful. III pers.sg. 6, 12.

urodhā (Sk. ara √ rodh) pr.  
III pers.pl., to obstruct, op-  
pose 11, 11.

uvāva (Sk. upavā < upa √  
vā) f.nom.sg., exuberance,  
bloom 28, 10.

uṣṇā (Sk. uṣṇa-bhā) m.loc.  
sg., hot season 11, 1.

uṣṇa (Sk. uṣṇa) adj., hot 8, 5.

uṣṇā (Sk. uṣ. ud √ śid) pp.  
(n.) III pers.sg., to stab,  
pierce 29, 3.

uṣṇā (Sk. uṣṇam, √ vas) adj.,  
(f.) borrowed, on loan 28, 2.

uṣṇā (Sk. uṣṇa ?) m.nom.sg.,  
delay 18, 21.

uṣṇā-cī (Sk. uṣṇa-udāha)  
n. obl., hot 12, 12.

uṣṇā (Sk. uṣṇa) m.nom.sg.,  
sugar-cane 20, 5; BLOCK 300  
a, TURNER 44 a.

uṣṇā-cī (Sk. uṣ. m.obl., uṣṇa,  
22, 7.

uṣṇā (Sk.) num. adj., one;  
BLOCK 300 b, TURNER 58 a.

(ketula) uṣṇā 7, 1.

uṣṇā obl. 8, 16.

uṣṇā det. sg. 10, 3.

uṣṇā-cī (m.) obl. 12, 1.

uṣṇā-cī (m.) obl. 8, 1.

uṣṇā (f.) nom.sg. 11, 16.

uṣṇā (f.) acc.sg. 12, 8.

uṣṇā (f.) instr.sg. 12, 8.

uṣṇā (m. or n.) loc.sg. 8, 1.

uṣṇā (m.) nom.sg. 11, 12.

uṣṇā-vāca (m.) obl.  
21, 2.

uṣṇā (m.) instr.sg. 11, 4.

uṣṇā (Sk. uṣṇa + Pk. dōpā)  
num. adj., one or two 8, 11.

uṣṇā (Sk. uṣṇa-eka) rel.  
pron., m.dat.pl., one-another,  
each-other 11, 11.

uṣṇā (Sk. uṣṇa-) adj., alone,  
single; BLOCK 300 b, 67 b.

uṣṇā (m.) nom.sg. 4, 4.

uṣṇā (m.) instr.sg. 20,  
6.

uṣṇā-pramukhā (Sk. uṣṇa-pramu-  
khā) adj. (n.) nom.pl., in-  
cluding mainly these 8, 4.

uṣṇā (Sk. uṣṇa) ind., here 4, 8;  
BLOCK 300 b.

uṣṇā (Sk. uṣṇa-) adv. (by  
post. kṛd), on this side 19,  
24; for ara see BLOCK 301 a.

uṣṇā (Sk. uṣṇa) pronom. adj.,  
(n.) nom.sg., so much 14, 17.

uṣṇā (Sk. uṣṇa : uṣṇā) pro-  
nom. adj., (n.) nom.sg., so  
much 9, 10.

uṣṇā (Sk. uṣṇa) n.dat.  
sg., grandeur 29, 10.

uṣṇā (Sk. uṣṇā) adj., such,  
of this kind.

uṣṇā (m.) nom.sg. 11, 16.

uṣṇā (m.) instr. pl. 11, 12.

uṣṇā (f.) obl. 10, 12.

uṣṇā (f.) dat.sg. 23, 10.

uṣṇā (n.) nom.sg. 8, 18.

uṣṇā (Sk. uṣṇa-āha : √ vāṇ)  
m.nom.sg., a flux of poetical  
sentiment 28, 6.

Odugrāmu (f + Sk. grāma) m.  
nom.sg., place-name 4, 4.  
oh (Sk. om) ind., particle of  
aspiculous salutation 2, 1.  
ovito (Sk. upa √ va) pr. part.  
I pers.sg., to thread, string  
together 0, 12; TUNNA 50 b.  
oṣagviti (Sk. ava √ lag, or  
Kd. oṣagīu) pr. III pers.pl.,  
to serve, 12, 8.

kaṭa (Sk. kaṭa ?) ind., inter-  
jection of distress meaning  
'Alas' 28, 14; BLOOM 304 b,  
TUNNA 56 b.

kaṭu (Sk. kaṭa) m.nom.sg.,  
end, limit 24, 12; BLOOM 304  
b, TUNNA 70 b.

kaṭe (Sk. kaṭi) adv. by loc.,  
end, limit 10, 12; BLOOM 305  
a.

kaṭha (Sk. kaṭha) m., neck;  
BLOOM 304, b.

kaṭhā dat.sg. or pl. 0, 12.

kaṭhi loc.sg. 81, 2.

kaṭvaṅka (Sk. Kaṭva-śakha)  
f.nom.sg., branch of the line-  
age of Kaṭva 6, 5/6.

kathā (Sk.) f.nom.sg., narra-  
tive poem 28, 11.

kadhāta (Sk. kadhā-ta) ind.,  
sometimes, occasionally, 12, 7.

kamaḷa (Sk. kamaḷa) n., lotus.  
kamaḷi instr.sg. or pl. 23, 8.

kamaḷadaḷa (Sk. kamaḷa-daḷa)  
n.nom.pl., petal of lotus 26,  
4.

Kamaḷiṣā (Sk. kamaḷi-ṣā) f.,  
para.-name (of the wife of  
Cakradhara).

Kamaḷiṣā dat.sg. 7, 8.

Kamaḷiṣā instr.sg. 7, 11.

karāṇa (Sk. √ kr) v., 11 do;  
BLOOM 305 b, TUNNA 136 b.

karavīya, -18 11 pp.

(n.) III pers.sg. 1, 1-2.

karā imp. II pers.pl. 15, 7.

O.M.R., 13

karāvā fut. part. (m.) 11

11g. 20, 8.

karāvi fut. part. (f.) 111  
pers.sg. 10, 16.

karāvā fut. part. (n.) 111  
pers.sg. 6, 12.

karāvāya fut. part. 11, 11

karā imp. II pers.sg. 12, 11.

karitā pr. part. 16, 16.

kariti pr. III pers.pl. 16, 8.

karita pr. part. (adj.), m.  
nom.pl. 58, 6.

karita pr. II pers.sg. 18,  
24.

karā pr. III pers.sg. 29, 9.

karā pr. III pers.sg. 30, 11.

karā fut. III pers.sg. 7, 7.

karita pr. part. (adj.) 11  
nom.pl. 12, 17.

kariti pr. III pers.pl. 8, 8.

karita pr. part. (adj.) m.  
nom.sg. 10, 12.

karita pr. part. (adj.) m.  
nom.pl. 32, 8.

karita pr. part. (adj.) m.  
nom.pl. 32, 8.

karita fut. I pers.sg. 18,  
17; 22, 2 (The two forms  
differ functionally.)

karita fut. III pers.sg. 18,  
31.

karita abs. (used as post.  
for instr.) 0, 8.

karā past. part. (In Gno)  
12, 9.

karā inf. 13, 24.

karāhi abs. 14, 11.

karā inf. 28, 8.

kāṭa pr. 111 pers.sg.,  
12, 20; 27, 4.

kāṭa pr. pass. 111 pers.pl.,  
38, 8.

kāṭa fut. pass. 111 pers.  
sg. 20, 9.

kāṭa (for kāṭa) pp. (m.) 111  
pers.sg. 6, 8.

kāṭa pp. (n.) 111 pers.sg. 6,  
8.

karf (Sk. kara) m.loc.sg. hand,  
12, 7.

karuṇārasu (Sk. karuṇa-rasa)  
m.nom.sg., poetical sentiment  
of compassion 30, 9.

karṇarādyand (Sk. karṇa-  
rādyana) adj. (n.) nom. pl.,  
awet to the ears 38, 7.

karma (Sk. karma) n.nom.sg.,  
action 19, 11.

kalpataru (Sk.) m., divine  
wish-tree.

kalpatarū-enti obl. 20, 11.

kalpatarūn-ce obl. 25, 5.

kalpatarūl instr.sg. 32, 3.

kalpatatula|avaṭī (Sk. kalpa-  
tara-tala-) m.loc.sg., foot of  
the divine wish-tree 31, 1.

kavaḍa (Sk. kavardaka) m.  
nom.sg., small shell used as  
a coin 3, 9; BLOCK 306 b,  
TURNER 100 a.

kavaṇa (Sk. kaḥ punaḥ ?) in-  
terrog. pron. (also see kav-  
haṇa); BLOCK 315 a, TURNER  
98 a.

kavaṇa (n.) nom.sg. 22, 3.

kavaṇā (m.) dat. or gen.  
sg. 29, 6.

kavaṇi (f.) nom.sg. 26, 10.

kavatika (Sk. kavatika) n.nom.  
sg., surprises 23, 11.

kavaṭī (Sk. kavāḍyaṭī) pr. III  
pers.sg., to encircle, embrace,  
catch hold of 29, 8.

kavāḍa (Sk. kavāḍa) n., door;  
BLOCK 306 b.

kavāḍa acc.sg. 12, 4.

kavāḍā-ciyā obl. 12, 3.

kavi (Sk.) m., poet.

kavi . . . . . 16, 1.

kavi nom.pl. (hap.) 16, 1.

kavina instr.sg. 16, 2.

kavi dat.pl. 30, 4.

kavijana (Sk. kavi-jana) m.,  
class of poets.

kavijana nom.pl. 30, 6.

kavijana-ce obl. 28, 1.

kavitā (Sk.) f., poem.

kavitā nom.sg. 28, 8.

kaviteś instr.sg. 28, 4.

kaviteśa (Sk. kavita-śa) f.  
dat.sg., creeper of poetry, 22,  
10. (Note dative within compound.)

kavikūḷā (Sk. kavi-kūḷa) n.dat.  
sg., family of poets 16, 15.

kavita (Sk. kavita) abstr.  
noun, n.acc.sg., composing of  
poetry 15, 7.

kavhaṇa (Sk. kaḥ punaḥ ?) in-  
terrog. pron., see kavhaṇa;  
BLOCK 315 a, TURNER 98 a.

kavhaṇā dat.sg. 9, 15.

kavhaṇā gen.sg. 10, 10.

kavhaṇā-ā obl. 28, 7.

kavhaṇā-cī obl. 0, 4.

kavhaṇā-ē obl. 22, 11.

kavhaṇā-cyā obl. 10, 3.

kavhaṇāḥ dat.sg. 10, 10.

kavhaṇāḥ dat.sg. 22, 10.

kavhaṇi instr.sg. 32, 9.

kavhaṇi (kavhaṇa + ī <  
Sk. apī) nom.pl. 8, 3.

kavtu (Sk. kavastha) adj. (m.),  
nom.sg., belonging to the  
caste of Kāvasthas 6, 8;  
BLOCK 310 b.

kavturi (Sk. kavasturikā) f.nom.  
sg., hawk 22, 5.

kavarava (Sk. kavarava) m.acc.  
pl., melodious sound produced  
by birds 28, 5.

kajāl (Sk. kaśāla) m.instr.pl.,  
pinnacles 28, 8; BLOCK 307 b,  
TURNER 78 a.

kaśāharikā (Sk. kaśāharikā) m.  
dat.sg., species of the kaśā  
bird, = goose 28, 10.

kaśā (Sk. kaśā) f.gen.pl., art  
29, 7; BLOCK 78 b.

kā (Sk. kām) ind., what, why,  
whence ? 9; BLOCK 307 b.

■ (Sk. *kim*) ind., what 2, 5;  
BLOCH 308 b.

kāṣeyā (Sk. *kāṣ-ec*) ind.,  
wherefore, why, what for 19,  
16.

kāṣṭhāḥ (Sk. *kāṣṭha-la*, or  
*kāṣṭhikā*) adj. (f.) nom.sg.,  
thorny 27, 10; BLOCH ■ a,  
TURNER 70 a, 83 a.

kāṣṭhāṣ (Sk. √ *kṛ-krṣa*) v.,  
■ draw; BLOCH 308 b, TUR-  
■ 85 a.

kāṣṭhī pr. III pers.pl. 12,  
■.

kāṣṭhīḥ ■. (n.) III para.  
sg. 13, 12.

kāṣṭha (Sk. *kāṣṭha-ka*) m.  
loc.sg., necklace 2, 8; TURNER  
■ a.

kāṣa (Sk. *kāṣa*) m., ear;  
BLOCH 309 a, TURNER 80 a.  
kāṣī-cā obl. 26, 7.

kāṣu nom.sg. 11, 4.

kāṣmanāta (Sk. *kāṣa-manas*)  
n-dat.pl., ear and mind 30, 2.

kāṣṭhā (Sk.) f.nom.sg., wife 31,  
1.

kāṣṭhī (Sk.) f.nom.sg., comple-  
xion 27, 9.

kāṣṭhā (Sk. *kāṣṭha-ka*) m.nom.  
sg., onion 31, 3; BLOCH 309  
a.

kāṣṭhu (Sk. *kāṣṭha*) m.acc.sg.,  
Lord Kṛṣṇa 28, 5; BLOCH  
309 a.

kāṣṭhī (Sk. √ *kṛp*) pp. (f.)  
III pers.sg., to cut 14, 12;  
BLOCH 309 a, TURNER 74 a.

kāṣṭhakāṣṭhī-cā (Sk. *kāṣṭha-  
kāṣṭhī*) f. obl., name of a  
species of plantain-tree 22,  
12; BLOCH 309 a, 314 a,  
TURNER 74 a and 104 a.

kāṣṭhī (Sk. *kāṣṭha*) n.instr.  
sg., work 31, 5; BLOCH 309 b,  
TURNER 87 b.

kāṣṭhā (Sk. *kāṣṭha-ka*)  
m., self-cultivated ■.

kāṣṭhī-madhya obl. 4, 4.

kāṣṭhī nom.sg. 2, 5; 4, 4.

Kāṣṭhīya (Sk. *kāṣṭha-ka*)  
adj. (f.) loc.sg., land called  
■ 3, 5.

kāṣ (Sk. *kim*) ind., why 31, 4;  
BLOCH 309 b.

■ (Sk. *kim*) ind., why, what  
32, 2.

kāṣ (Sk. *kim*) ind., why, what  
16, 31.

kāṣa (Sk.) n.nom.sg., cause  
0, 7.

-kāṣṭhī ■. *kāṣṭhī* n.instr.  
sg., (used as post. of Dative  
■ in *śrīkṛṣṇa-kāṣṭhī*, 6,  
13/14; or *śrīkṛṣṇa-kāṣṭhī* 38,  
1) BLOCH 309 b.

kāṣ (Sk.) m., time, period.

kāṣ-cā obl. 0, 2.

kāṣṭhī dat.sg. 0, 3.

kāṣṭhī nom.sg. 0, 3.

kāṣṭhī abl.sg. 8, 8.

Kāṣṭhī (Sk. *kāṣṭhī*) m.nom.sg.,  
name of a serpent inhabiting  
the Yamunā 30, 9.

kāṣṭhī (Sk. *kāṣṭha*, or *kāṣṭhī*,  
bamboo, cf. TURNER ■ b) f.  
nom.pl., pitcher hanging from  
a bamboo-stick 20, 4; BLOCH  
310 a.

kāṣṭhī (Sk. *kāṣṭhī*) f.nom.  
sg., tale, story 23, 7; TURNER  
31 b.

kāṣṭhī (Sk. *kāṣṭhī*) pronoun, adj.,  
some, a few 2, 5; 22, 2.

kāṣṭhī (Sk. *kāṣṭhī*) f.nom.  
sg., time or season 31, 1;  
TURNER 30 a.

kāṣṭhī (Sk. *kāṣṭhī*) m.instr.sg.,  
time 17, 5; BLOCH 310 b,  
TURNER 89 a.

- kāla (Sk. kāla) adj. (m.) nom. sg., of dark colour, black 20, 5; BLOCH 310 b, TURNER 90 b.
- kimbahūṇā (Sk. kim-bāhūṇā) ind., in fact, verily 25, 7.
- kirīṭi (Sk. kirīṭa) m.voc.sg., one wearing a dāidam, (here) Arjuna, 23, 10.
- kīra (Sk. kīra) ind., really, indeed 20, 5; BLOCH 310 b.
- (Sk. kim) ind., conjunctive 6, 11; expletive 10, 0; BLOCH 311 a, TURNER 91 a.
- kīdadi (Sk. kīda-?) f., bier for carrying corpse.
- kīdadi nom.sg. 14, 8.
- kīdadi-vari obl. 14, 7.
- kīri (Sk. kīri) f.dat.sg., fame 29, 10.
- kukūmarasā (Sk. kukūma-rasā) m.instr.sg., saffron-water 28, 8.
- kucumbaila (Sk. √kuc) fut. III pers.sg., to cause pain 26, 7.
- kuṇjanī (Sk. kuṇja) n.nom.pl., cooling of birds 23, 7.
- Kumbhaipallī n.loc.sg., place-name 3, 9.
- kuraṅga (Sk. kuraṅga) m.gen.sg., musk-deer 22, 6.
- kurmudī (< 1) f.nom.sg., discarding, devaluing 28, 4.
- kūḷcāḷa-māḷī (Sk. kūḷa-acāḷa) m. obl., group of seven mountains 32, 1.
- kūḷī (Sk. kūḷa) n.loc.sg., family, lineage 21, 5; BLOCH 313 b, TURNER 101 a.
- kyaghu (Sk. kṛta-phāṇa) adj. (m.) nom.sg., ungrateful 18, 26.
- Kṛtīkāl (Sk. kṛtīkā) f.instr.pl., name of a constellation; Pleiads 28, 7.
- kṛpā (Sk.) f.acc.sg., grace, favour 21, 3.

- kṛpākāṭikā (Sk. kṛpā-kāṭikā) m.nom.sg., look of grace 32, 9.
- kṛpālu (Sk. kṛpā-) adj., merciful 31, 2.
- kṛṣī (Sk. kṛṣi) f.acc.sg., agriculture 16, 3.
- kṛṣīkarma (Sk. kṛṣi-karma) n.acc.sg., agricultural work 16, 4.
- Kṛṣṇakathacē (Sk. Kṛṣṇa-kathā) f.gen.sg., story of Kṛṣṇa 28, 8.
- Kṛṣṇarāya-va (Sk. Kṛṣṇarāja) m., Lord Kṛṣṇa.
- Kṛṣṇarāja-javajī obl. 21, 0.
- Kṛṣṇarāja-ce obl. 21, 5.
- Kṛṣṇarāvo nom.pl., (hon.) 31, 2.
- Kṛṣṇa (Sk. Kṛṣṇa) m.instr.sg., Lord Kṛṣṇa 21, 4.
- (Sk. kim) ind., what 23, 11.
- kutā (Sk. kim-atva?) adj., how 19, 14.
- kekā (Sk.) f.acc.pl., cry of a peacock 32, 4.
- kaṣṭh (Sk. kṛpaya, √kṛ) n. nom.sg., (coll.), articles of merchandize, 4, 1; 23, 3; BLOCH 314 a.
- ketakīdālī (Sk. ketakī-dāla) n. instr.pl., blade of Pandanus odoratissimus 28, 5.
- ketulā (Sk. kīṇat-) pronom. adj., some, a few.
- ketulā (m.) nom.pl. 7, 1.
- ketulāni (m.) instr.sg. 17, 5.
- kevala (Sk. kevala) adj. (n.) acc. sg., absolute, pure 28, 2.
- kevi (Sk. kim-apī?) ind., how, whence 21, 5.
- kai-ca (Sk. kaemin-tya) pronom.adj., from where.
- kaiḥ (f.) nom.sg. 23, 5.
- kaiḥ (n.) nom.pl. 18, 10.

kaivalyapathā (Sk. kaivalya-  
pāthā) m.loc.ag., pathway to  
salvation 28, 11.

kaivalyapada-cl (Sk. kaivalya-  
pāda) n.obl., state of absolute  
unity 30, 1.

kalāśa (Sk. Kāśa-kara? or  
■. kaś, hand) m.dat.ag., pro-  
tection, espousing of 19, 12.

kalaś (Sk. Kāśa) pronom.adj.,  
of what kind, what 1 ■

kalaś (f.) nom.ag. 9, 7.

kalaśa (n.) instr.ag., (used  
as adv.) 28, 20.

kaśikā (Sk. kaśika) m. or f. in-  
■.ag. or pl., cuckoo 28, 10;  
BLOCH 314, b.

kaśhā (Sk. kaśhā/kaś) f.dat.ag.,  
granary, store-room 8, 12;  
BLOCH 314 b, TURNER 106 b.

kaśhā (Sk. kaśhā, or kaśhā-śha)  
adv. of place, where ■, 42;  
BLOCH 312, a.

kaśhā (Sk. kaśhā/kaś) n.instr.ag.,  
pleasure, zest 20, 11.

kaśhā (Sk. kaśhā) m.loc.ag., cor-  
ner 12, 2; BLOCH 316 a, TUR-  
NER 98 a.

kaśhā (Sk. kaśhā pūnā? ) in-  
terrog. pron., who BLOCH 316  
a, TURNER 98 a.

kaśhā nom.ag. 24, 11.

kaśhā dat.ag. 18, 48.

kaśhā nom.ag. 14, 2.

kaśhā instr.ag. 24, 13.

kaśhā dat.ag. 17, 8.

kaśhā-cl obl. 8, 2.

kaśhā ■.ag. 17, 2.

kaśhāyā (Sk. kaśhā-ya) ■  
ag., large sack 11, 9; TURNER  
107 a.

kaśhāmbirī (Sk. kaśhāmbirī/kaś)  
f.nom.ag., coriander 81, 2;  
BLOCH 315 a.

kaśhā (Sk. √ kaś) fut. III  
pers.pl., to be angry 22, 1;  
BLOCH ■ a.

kaśhā (Sk. √ kaś) pp. (n.)  
III pers.ag., to wither, to ■  
fatigued 26, 9; BLOCH 316 b,  
TURNER 100 a.

kaśhā (Sk. kaśhā-ya) adj.  
(m.) nom.ag., tender-hearted  
31, 2; TURNER 75 a.

Kaśhāyagotra (Sk. Kaśhā-  
ya-gotra) adj.(m.)nom.ag.,  
belonging to the kin or line-  
■ of Kaśhāyā 8, 6.

kāśhā (Sk. √ krid) pr.part.  
(m.) nom.ag., to play 22, 1.

kāśhāśhā (Sk. kridā-śhāśhā)  
n.nom.pl., memento, memorial  
28, 10.

kaśhāyā (Sk. kaśhā-ya) adj.  
(m.)nom.ag., existing  
only for a moment 27, 16.

kaśhāyā (Sk. kaśhā-ya) m.  
loc.ag., wasting disease 27, 8.

kaśhāyā (Sk. kaśhā-ya) adj. (m.)  
nom.ag., consump-  
tive 28, 8.

kaśhāśhā (Sk. kaśhā-śhāśhā)  
n.dat.ag., milk-white costume  
26, 5.

kaśhā (Sk.) f., a milk-prepara-  
tion.

kaśhā acc. ag. 16, 31.

kaśhāśhāśhāśhā adj. 16, 27.

kaśhā-vari obl. 15, 30.

kaśhā (Sk.) f.nom.ag., hunger  
7, 18.

kaśhā (Sk. kaśhā) f.nom.ag.,  
pardon, indulgence 17, 9.

kaśhāśhā (Sk. √ kaśhā) caus. pr.  
II pers.pl., to fondle 13, 5.

kaśhāśhāśhā (Sk. kaśhā-śhāśhā) m.  
dat.ag., bee 22, 7.

kaśhāśhāśhā (Sk. kaśhā-śhāśhā) m.gen.  
ag., broom 11, 10.

kaśhāśhā-cl (Sk. kaśhāśhā) adj.(m.)  
obl., wicked, vile 25, 2;  
BLOCH 317 b, TURNER 116 b.



khajliya (Sk. khaḍa, or khaḍi) f.  
 loc.ag., burial ditch 29, 12;  
 ■■■■ 317 b, TURNER 117 a.  
 khakarikī (Sk. ■■■■ √ kṛ) pr.  
 III pers. pl., (onomato-), to  
 cough 12, 1; TURNER 111 a.  
 khajāra (Sk. kṣatṛkṣāra, √  
 kṣ) m.nom.pl., bullock-cart  
 9, 11.  
 khāṇṇā (Sk. √ kṣan) v., ■  
 dig; BLOCH 317 a, TURNER  
 114 a.  
 khāṇa ■ pr.part.(m.) 14, 9.  
 khāṇṭalā pp. (m.) III pers.  
 ■, 14, 12.  
 khāṇṇā (Sk. √ kṣā) v., to eat;  
 BLOCH 318 b, TURNER 120 a.  
 khāṇa fut. I pers.ag. 19, 12.  
 khāṇā pr.part. 19, 3.  
 khāḍaliyā pp. (f.) III pers.  
 pl. 16, 31.  
 khāyā pr. III pers.ag. 12,  
 12.  
 khāyāṅgi fut. part. (by  
 post. 3pt) 19, 22.  
 khāṇḍa (Sk. kṣandha) m.nom.  
 pl., shoulder 27, 11; BLOCH  
 316 b, TURNER 88 b.  
 khāmbhā (Sk. kṣambha) m.gen.  
 ag., pillar 11, 7; BLOCH ■  
 a, TURNER 120 b.  
 khāḍi (Sk. kṣāḍa, or kṣāḍa) adv.  
 (by loc.), beneath, under 9, 5;  
 TURNER 121 b.  
 khāḍaliyā (see khāḍi) adj. (f.)  
 acc.pl., downward, low, 12, 17;  
 TURNER 121 b.  
 khāḍi (Sk. kṣṛṣṭi) f.acc.pl., bolt,  
 pin 12, 4; BLOCH 319 b,  
 TURNER 123 a.  
 khāḍāḍā (Sk. kṣāḍa-dā-  
 mā) n.acc.ag., stump and  
 the-rope 10, 9; for khāḍāḍā see  
 TURNER 124 a.  
 khāḍāḍā (Sk. kṣāḍāḍā, √  
 kṣ) pp. (n.) III pers. ag.,

-to call by a gesture or sign  
 c 22, 8.

Kheibhata m., pers. ■■■■

Kheibhata nom.pl. (hon.)  
 18, 2.

Kheibhata-ṣayā obl. (hon.)  
 16, 1.

Kheibhata voc.pl. (hon.)  
 16, 7.

khedakuliyā (Sk. kṣāḍa-kuliyā)  
 f.loc.ag., rivulet, small ■■■■

22, 9; for khedā ■ BLOCH  
 320 b.

khelāḍā (Sk. √ kṣṛ, ■  
 √ kṣ) v., ■ play.

khelāḍā pr.part. 20, 7.  
 khelāḍā pp. (m.) III pers.

ag. 20, 2.  
 khela pr. III pers.ag. 20, 12.

khela (Sk. kṣela) m.acc.ag.,  
 play 20, 7.

khelāḍā (Sk. see khelāḍā) v., to  
 play; BLOCH 320 b, TURNER

127 b.

kheḍa pr.part. 19, 6.  
 kheḍā pr. III pers.pl. 22,

2.  
 kheḍa pr.part. (m.) pl.

19, 4.  
 khelāḍi caus. pr. III pers.

pl. 16, 1.  
 khelāḍi pass. opt. II pers.pl.

7, 4.  
 kheḍ inf. 19, 2.

kholā (Sk. kṣolā, √ kṣ) adj.  
 (n.) nom.ag., deep 20, 7;

TURNER 320 b.

■ (abbrev. for Sk. gaḍgāyaka)  
 gold coin of specific value 3,

5; 7, 2; 5, 3.

gaḍgāṇṇabita (Sk. gaḍgā-  
 ṇṇabita) adj. (m.) nom. pl.,

touching the sky 32, 3.

Gaḍgarāje m.instr.ag., pers.  
 name (of the General of

Hoyalā's king) 1, 2.

Gaṅgā (Sk. Gaṅgā) f.loc.sg.,  
synonym for the river Godā-  
varī 16, 32.

gaṇabājale (Sk. √ gaṇ, re-dupl.)  
pp.(rp.) III pers.pl., to be-  
come uneasy 17, 2.

Gaṇādhipataye (Sk. gaṇa-adhi-  
pati) m.dat.sg., God Gaṇa-  
pati 6, 1.

gaṇitī (Sk. √ gaṇ) pr. III pers.  
pl., to count 23, 12; BLOCH  
821 b, TURNER 185 a.

gaṭhyu (Sk. -gato-dyu) adj.,  
one who is nearing death.

gaṭhyu (m.) nom.sg. 27, 8.

gaṭhyu-ci (m.) obl. 27, 2.

gāṭī (Sk. gāṭī) f.nom.sg.,  
course, way 21, 5.

Gārgādī (Sk. Garga-addī) adj.,  
including the sage Garga 0,  
10.

garbha (Sk.) m.nom.sg., foetus  
23, 0.

garva (Sk.) m. and n., ego,  
vanity.

garva n.nom.sg. 15, 13.

garva m.nom.sg. 23, 10.

gaṇḍa (Sk. gaṇḍa, or gaṇḍa-ka) m.,  
neck, throat; BLOCH 322 b,  
TURNER 137 b.

gaṇḍa nom.sg. 31, 8.

gaṇḍa loc.sg. 28, 7.

gaṇḍā (Sk. gaṇḍa, √ gaṇ, or  
Ononotata.) m.nom.sg., guly  
30, 5.

ga ind., interjection of calling  
10, 7.

gaṇātaya (Sk. √ gaṇ) gāṇata,  
pr.part. + āya, pr. III pers.  
sg., to resound 32, 6; BLOCH  
322 b.

gāṇhī (Sk. gāṇhī) f.loc.sg.,  
knot, (hence) purse made by  
fastening a portion of the  
garment 20, 12; TURNER 140  
b.

gāṇhvanī (Sk. gāṇhva-parva)  
n.loc.sg., innermost core of  
plant 22, 11; for gāṇhva  
BLOCH 323 b, TURNER 141 a.

gāya (Sk. ga) f., cow; BLOCH  
322 b, TURNER 137 b.

gāṇ nom.pl. 3, 7; acc.pl. 3,  
7.

gāṇ dat.pl. 3, 11.

gāva (Sk. gāva) m. = n.,  
village; BLOCH 322 b, TURNER  
139 a.

gāvā dat.sg. 15, 1.

gāvā loc.sg. 9, 2.

gāvātu loc.sg. 9, 5.

gāvā-madhyā loc.sg. (by  
post.) 3, 21.

gāvī loc.sg. 8, 1.

gādhavā (< ?) n.nom.sg., a  
measure for measuring corn  
4, 2.

gāṇḍa (Sk. √ gaṇ) v., to swal-  
low.

gāṇḍatu pass.pr.part.(m.)  
nom.sg. 23, 13.

gāṇ pr. III pers.sg. 24, 2.

gāṇḍāḥ (Sk. √ gāṇ) v., to  
search, find out.

gāṇḍā pr.part. 23, 10.

gāṇḍā pr. III pers.sg. 23, 9.

gāṇḍān-cā (Sk. gāṇḍān-  
cā) n. obl., jewel of virtue  
29, 10.

gāṇḍī (Sk. gāṇḍī) m.loc.pl., vir-  
tue, quality 22, 4.

gāṇḍī (Sk. √ gāṇ, or  
√ gāṇ) pp. (f.) III pers.  
sg., to be engrossed 31, 6;  
BLOCH 324 b, TURNER 144 a.

gāṇḍīkātā (Sk. gāṇḍī-kāṇḍī) n.  
dat.sg., lineage of Master  
17, 7.

gāṇḍīkya (Sk. gāṇḍī-kya) f.  
instr.sg., grace of the Master  
31, 1.

■ (Sk. *Guru-dīna*) m. loc.sg., Thursday, the day of Śrīkṛṣṇa 3, 2.

gurukṣyān-cenī (Sk. *guru-śiṣya*) m. obl., Master and his disciple 20, 10.

gurutaranārādhanaśatpara (Sk. *guru-saraga-arādhanatpara*) adj. (m.) nom.sg., (Sk.), intent upon serving the feet of the Master 8, 8.

guhya (Sk.) adj. (n.) acc.sg., secret 18, ■.

gulāḷa (Sk. √ *gal*, or *Onoma-*to.) ■ g., gargling 12, 18.

gula (Sk. *gala*, √ *gam*) pp., gone; BLOCK 325 a, TURNER 135 a.

gula (m.) III pers.sg. 8, 15.

gula (f.) III pers.sg. 14, 1.

gula (m.) III pers-pl. 9, 2.

gula (n.) III pers.sg. 14, 13.

gulaḥ (Sk. *gulaḥ*, or *gula*) abstr.f. instr.sg., folly 23, 12.

gulaḥ (Sk. *gulaḥ*) f. nom.pl., account, tale, story 23, 10.

gulaḥ (Sk. *gulaḥ* < *gula*) abstr. f. acc.sg., sweetness 28, 4; BLOCK 325 b.

Gopāla (*go-pāla*) m., 1. cow-herd, 2. Lord Kṛṣṇa.

Gopāla (2) nom.sg. 31, 2.

Gopāla (1) nom.pl. 19, 7.

Gopālaḥ (2) gen.sg. (Guj.) 7, 7.

Gopāla (2) dat.sg. 21, 6.

Gopāla-sakṛt (1) obl. 18, 3.

Gopālaḥ (1) dat.pl. 19, 6.

Gopāla (1) instr.pl. 19, 4.

Gopāla (2) instr.sg. 21, 4.

goravā (Sk. *go-rāva*) n. acc.pl., cattle 8, 2; BLOCK ■ b, ■ 149 b.

gorā (Sk. *gaura*) adj. (n.) white, fair 26, 5; BLOCK 325 b, TURNER 150 a.

Govindā (Sk. *Govinda*) m. instr. sg., pers. name (of Lord Kṛṣṇa) 21, 6.

gōvillā (Sk. √ *gop*, or √ *gūṃpā*) pp. (m.) III pers.sg., to entangle 31, 3.

goṭī (Sk. *goṭī*) f., talk, chat. goṭī nom.sg. 12, 21.

goṭī acc.pl. 18, 7.

goṣṭhī (Sk. *go-śaṣṭhī*) m., Lord, Master; BLOCK ■ b, ■ 150 b.

goṣṭhī nom.sg. 30, 11.

goṣṭhī nom.pl. (hon.) 7, 1.

goṣṭhī instr.pl. (hon.) 7, 1.

goṣṭhyā gen.pl. (hon.) 7, 18.

goṣṭhyān-ci obl. 14, 1.

goṣṭhyān-ciyā obl. 16, 19.

goṣṭhyān-ca obl. 14, 21.

goṣṭhyātī dat.pl. 13, 8.

goṣṭhyā-pāṇi obl. 7, 18.

goṣṭhyā-pādā obl. 9, 12.

goṣṭhyāḥ dat.pl. 8, 6.

gaulāḥ (Sk. *go-pāṇi*) f. instr. pl., cowherdess 30, 8; BLOCK 322 a.

grantha (Sk.) m., literary work.

granthā-ca obl. 15, 12.

granthu nom.sg. 9, 9.

granthukarī (Sk. *grantho-karī*) m. nom.sg., author of literary work 9, 8.

granthopajīviye (Sk. *grantho-upajīvin*) m. nom.pl., living on or subsisting by a literary work 25, 8.

grāma (Sk.) m. or n., village, place.

grāmā gen.sg. 6, 9.

grāma loc.sg. 6, 12.

grāma nom.sg. 6, 8.

grāmīdhya (Sk. grāma-upā-dhāya) m.dat.sg., priest of the town 8, 9.

grāva (Sk. grāva) m.nom.pl., mountain ■, 5.

grāhaka (Sk.) m., purchaser, customer.

grāhika nom.sg. 20, 2.

grāhaka-pāṭi obl., 4, 1, 1/2, 2.

grāhaka (Sk. grāhaka-) abstr. f.nom.sg., bargain, purchasing 23, 6.

ghaḍaḍ (Sk. √ ghaḍ) v., to happen, take place; BLOCH 326 a, ■ 157 a.

ghaḍaḍ pp.(m.) III pers. sg. 20, 3.

ghaḍaḍ pp.(n.) III pers. sg. 23, 5.

ghaḍī (Sk. ghaḍa) m.loc.sg., bunch (of fruit) 22, 12; BLOCH 325 a, TURNER 154 b.

ghanavatu (Sk. ghanavati) adj.(m.)nom.sg., hard, solid 39, 1; for ghana see BLOCH 326 a, TURNER 154 b.

ghara (Sk. gṛha) n., house; BLOCH 326 a, TURNER ■ a.

ghara loc.sg. 9, 13.

gharaḥ dat.sg. 8, ■

ghara-cā ■ 20, 7.

ghara-ef 20, 11.

ghara loc.sg. 3, 18.

gharaḥ (Sk. √ gharā) f. acc. sg., patrol, watch 29, 14.

ghasā-cā (Sk. √ ghas, to eat, consume) m.obl., neck, throat 27, 11.

ghāgarī (Sk. gargarikā) f.nom. sg., pitcher 14, 3; BLOCH 326 a.

ghāṇa (Sk. ghāṇa, √ han) m., oil-mill; TURNER 156 b.

ghāṇa-prati obl. 3, 3.

ghāṇa nom.pl. 4, 2.

ghāṇa gen.sg. 4, 3.

ghāyāḥ (Sk. ghāta, √ han) adj. (n.)nom.pl., wounded 9, 11; BLOCH 326 b, TURNER 157 a.

ghāra (Sk. gṛhāra, = gṛhāra-kā) f.nom.sg., female kite 31, 5.

ghāraṇa (Sk. √ ghar-gharaṇi) v., to place, put; BLOCH ■ a, TURNER 155 a.

ghāraṇa pp.(m.) III pers. sg. 16, 20.

ghāraṇa pp.(f.) III pers. pl. 8, 21.

ghāraṇa pp.(f.) III pers. sg. 13, 13.

ghāraṇa pp.(n.) III pers. sg. 13, 14.

ghāraṇa pp. (m.) III pers. pl. 19, 14.

ghāraṇa fut. II pers.pl. 16, 20.

ghāraṇa fut.part.(n.) III pers. sg. 3, 13.

ghāraṇa-cā fut.part. (n.) obl. 22, 10.

ghāra pr. III pers. sg. 10, 13.

ghāraṇa pr. III pers. pl. 3, 7.

ghāraṇa fut. I pers. sg. 13, 14.

ghāraṇa abs. 13, 17.

ghāṇa (Sk. grāṇa) m.nom.pl., morsel, mouthful 16, 31; BLOCH 326 b, ■ 156 a.

ghāṇa (Sk. grāṇa) ■ m., taking 31, 2.

ghāṇa (Sk. √ grāṇ) v., to take, seize; BLOCH 327 a.

(3a-) gha pr. III pers. sg. 14, 23.

ghaṇ imp. II pers.pl. 19, 19.

ghaṇa fut. I pers. sg. 14, 23.

ghaṇa abs. 7, 19.

ghatī pr. III pers. pl. 12, 9.  
 ghone paṣap. III pers. ag.  
 20, 5.  
 gheyā fut. II pers. pl. 16,  
 9.  
 ghevaṇi ■■■, 58.  
 Ghāṣṣa m.nom.sg., family-  
 name 2, 4.  
 ghoṇi (Sk. ghoṣa) m.nom.sg.,  
 afflux 28, 5.  
 ghṛṇa (Sk. gṛṣṭa-ka) m.nom.  
 pl., bunch 28, 3; BLOCH ■■■  
 4.

ga (Sk. ca) ind., an expletive  
 denoting certainty or sure-  
 ness 20, 5; BLOCH 327 b,  
 cakān-ca (Sk. cakra) n. obl.,  
 pair ■■■ rudely guess (Cakra-  
 vāka) 24, 6; BLOCH 327 b,  
 TURNER 102 a.  
 cakravargṇī (Sk. cakro-  
 varga) m.dat.sg., (coll.),  
 class of Cakra birds (the  
 Greek partridge) 32, 6.  
 Cakradhara (Sk.) m., pers.  
 name (of the founder of  
 Mahānubhāva sect).

Cakradhara nom.pl. (hon.)  
 12, 4.

Cakradharā dat.pl. (hon.)  
 12, 18.

Cakradharā gen.pl. (hon.)  
 12, 13.

Cakradharān-ca obl. 12, 7.

Cakradharā-pāsi obl. 12,  
 10.

cakravartīti (Sk. cakravartīti)  
 m.dat.sg., king 22, 6.

makravāka (Sk.) m. and n.,  
 ruddy goose.

cakravāka m.nom.pl. 23, 5.

cakravākā m.nom.pl., pairs  
 of Cakravāka birds 33, 6.

caṇeyā (Sk. caṇaka) m.dat.sg.,  
 (coll.), corn, grain 6, 12;

BLOCH 328 a, TURNER 103 a.

caṇḍīkū (Sk. caṇḍīkū) m.  
 nom.sg., sun 24, 1.

catura (Sk.) adj., clever.

catura (m.) nom.sg. 20, 6.

caturī (m.) instr.pl. 20, 1.

caturāṅgikā (Sk. catur-āṅga-  
 ka) m.nom.pl., four bounda-  
 ries 2, 4.

candana (Sk.) 1. (m.) sandal-  
 wood tree; ■■■ (n.) sandal-  
 wood paste.

candana m.nom.sg. 22, 4.

candana n.nom.sg. 14, 5.

candra (Sk.) m., moon.

candra-ca obl. 20, 1.

candra nom.sg. 23, 6.

candrakārī (Sk. candra-kārī)  
 m.instr.pl., moon-beam 22, 6.

candrama (Sk. candramas) m.  
 nom.pl., moon 25, 5.

camatkāra (Sk. camatkāra) m.  
 nom.sg., surprise, wonder 18,  
 16.

caraga (Sk.) m.nom.pl., foot  
 21, 5.

caranāṅkita (Sk. caraga-aṅki-  
 ta) adj., marked by foot-  
 prints 33, 4.

carati (Sk. √ car) pr. III pers.  
 pl., to graze, depasture 12,  
 19; BLOCH 328 a, TURNER 108  
 b.

caritarīti (Sk. carita-arīti)  
 adj.(m.), fructified, fruitful  
 19, 5; BLOCH 328 a.

catā (Sk. catā, √ cat) adj.(m.)  
 gen.pl., moving 25, 5.

cavi (Sk. √ cam) f.nom.sg.,  
 taste, relish 22, 12.

cahu (Sk. catuḥ) num.adj.,  
 four 4, 4.

cāḥkaḥ (Sk. catuḥ-) adv., on  
 four sides 28, 2.

cāṭrā (Sk. caṭur-āṭra) m.  
 nom.sg., canopy, shelter 4, 5.

Cakulīkā f.loc.sg., place-name  
 6, 9.

cāṅga (Sk. caṅga) adj., good;

TURNER 163 b.

cāṅgi (f.) nom.sg. 27, 8.

cāṅgē (n.) nom.pl. 12, ■.

cāḍa (Sk. cāḍaka, or cāḍā, by metathesis) f.nom.sg., dewire, liling 10, 8; BLOCK ■ ■

cāturdaśa (Sk. caturdaśa) adv., on all four ■ ■ 33, 8.

cāturvātā (Sk. caturvā) abstr. n.det.sg., cleverness 20, 2.

cāndanīyā (Sk. candana-rājā ?) f.acc.pl., star 24, 2; for cānda ■ BLOCK 329 a, TURNER 170 b.

cārhi (Sk. catvāra-spi) num. adj., four, (hence) a few 10, 12; BLOCK 329 a, TURNER 172 a.

cāraṇē (Sk. √ car, caus.) v., to graze (cattle); TURNER 167 b.

cārāveyā fut. part. II, 7.

cārīlīyā pp.(f.) III pers. pl. 8, 13.

cārā (Sk. \* cāraka, √ car, caus.) m.acc.sg., bits, fodder 31, 8; TURNER 172 b.

cāra (see cārā) m.nom.sg., fodder, 8, 17; TURNER 172 b.

cālanē (Sk. √ cal) v., to move, walk; BLOCK 329 b, TURNER 169 a.

cāla imp. II pers.sg. 16, 26.

cālavitā ■■ pr.part. 17, 8.

cālāveyā fut.part. 5, 1.

cālān-cā (Sk. \* cālita, √ cal) f. obl., way of behaviour; custom 5, 5; TURNER 172 b.

cāvuḍḍarājā (Sk. Cāmuḍḍa-rāja) m.instr.sg., pers. name of the minister of Rājamaḷla) 1, 1; BLOCK ■ b.

ci (Sk. ci ?) ind., an expletive denoting emphasis 6, 8 (e.g.,

tetihiaci); BLOCK 337 b.

cikitaṭā (Sk. cikita-) m., prognosticator, prognost.

cikitaṭa nom.sg. 27, 1.

cikitaṭāsi dat.sg. 27, 6.

cikita (Sk.) n.nom.sg., mind 31, 5.

cidgaganabhavanadivā (Sk. cid-gaganā-bhāvana-dīpa-ka) m.nom.sg., Illuminator ■ light of the sky of knowledge 24, 4.

cidbhramarā-cā (Sk. cid-bhramara) m. obl., ■ of knowledge 24, 4.

cintanē (Sk. √ cint) v., to imagine, think; BLOCK 330 a.

cintāvē fut. part.(n.) III pers.sg. 10, 8.

cintā pr. I pers.sg. 21, 5.

cintā (Sk.) f.nom.sg., anxiety, worry 21, 3.

cipulīyā (Sk. √ cip, to pound, knead; or √ ci, ci. 3, to be intent upon, to seek for) f. instr. pl., squirt, syringe (for ejecting a jet of water) 28, 6.

cirūni (Sk. √ cir) past part., to cut, split 12, 10; BLOCK 330 b.

Citayāni (Sk. citra-grāma) m.loc.sg., place-name 4, 4/5.

cince-taḷi (Sk. tinfigika-tala) f. obl., tamarind tree 14, 9.

cira (Sk.) n.acc.sg., garment 14, 22.

cukavā (Sk. √ cū, caus.) imp. II pers.pl., to avert 21, 3; BLOCK 331 a, TURNER 179 a.

cucā (Sk. cūcuka) f.nom.sg., nipple of the breast, teat 13, 17; TURNER 179 b.

cūcūcūā (Onomato.) adv. by instr., sound produced by suckling infant 13, 18.

cōra (Sk. cōra, √ cōry) m.  
acc.sg., fragments, crushing  
16, 20; TURNER 181 a.

ceṇḍuphal (Sk. kaṇḍuka-phā-  
likā) comp., f.acc.sg., game  
of bat and ball 12, 6.

cetanācintāmanīn-ca (Sk. ceta-  
nā-cintāmanī) m. obl., living  
wish-jewel 25, 8.

Cokhā m.nom.sg., pers. name (of  
a poet-saint) 31, 4.

cokhālit (Sk. cōkṣa adj., √  
śwo) pr.part.(f.)nom.sg., pu-  
rifier 30, 2; for cōkha, see  
BLOCK 332 a, TURNER 184 a.

coravale (Sk. cora-vāld) f.nom.  
sg., inauspicious hour 24, 7;  
for cora, see BLOCK 333 a,  
TURNER 185 a.

coṣṭ (Sk. cōṣṭikā, or cōṣṭikā) f.  
acc.sg., upper part of wo-  
man's dress, bodice 14, 23;  
TURNER 185 b.

cōṣṭi (Sk. cōṣṭika) m.loc.sg.,  
[ ] 2, 2; [ ] 333 b,  
TURNER 183 b.

cāthariya (Sk. catur-stara, √  
stṛ) adj. (f.)acc.pl., having  
four layers, 15, 13.

cāthā (Sk. cāthā) ordinal  
adj., (m.)nom.sg., fourth 14,  
8; BLOCK 332 b, TURNER 180  
b.

cōṣṭātu (Sk. catur-hasta) adj.  
(m.)acc.sg., having four  
hands 23, 5.

cōṣṭi (Sk. cōṣṭi) f.nom.sg.,  
condition 27, 4.

chāyā (Sk.) f.nom.sg., air, east,  
tinge 26, 5.

chaduni (Sk. √ chid) past  
part., to cut, 21, 3.

jage (Sk. jagat) n., world;  
BLOCK 333 a.

jagā-dya obl. 27, 7.

jagāts dat.sg. 33, 3.

jagā loc.sg. 27, 3.

jagadeśvarā-vīra (Sk. jagat-  
īśvara) m.obl., Lord of the  
universes 29, 7.

jana (Sk.) m., (coll.), people,  
men and women.

jana nom.sg. 22, 4.

janān-ca obl. 30, 7.

janu [ ] 10, 6.

janamohaka (Sk. jana-moha-  
ka) adj.(n.)acc.sg., alluring  
or attracting the people 30,  
12.

Janī f.nom.sg., pers. name (of  
a saint-poetess) 31, 3.

janma (Sk. janman) m. or n.,  
birth.

janma m.nom.sg. 18, 33.

janma n.nom.sg. 0, 8.

Janmī m. or n.loc.sg. 27, 14.

janmāts (Sk. √ jan) v., to be  
born.

janmallai pp.(m.) 11 pers.  
sg. 23, 14.

janmale pp.(m.) 111 pers.  
pl. 23, 11.

janmajivita (Sk. janma-jīvitā)  
n.nom.sg., entire [ ] 21, 3.

janmapatrikā (Sk. janma-  
patrikā) f.nom.sg., horoscope  
28, 2.

janmanthana (Sk. janma-  
sthāna) n.nom.sg., birth-  
place 20, 6.

jaya (Sk. jaya) ind., invocatory  
expletive denoting 'Victory!' 17, 9.

jarī (Sk. yarī) ind., if, in [ ]  
20, 3; BLOCK 333 b.

jarhi (Sk. yarhi) ind., if, in  
case 20, 4; BLOCK 333 b.

jarhai (Sk. yarhi) ind., if, in  
case 23, 14.

jālatase (Sk.  $\sqrt{jal}$ ) pr. part. of *jala* + pr. III pers.-sg. of *asa*; to burn 22, 2; BLOCK 334 a.  
 Javalagrāmi (-grāma) m.loc. sg., place-names 8, 7.  
 jāvajī, -ī (Sk. *yugula*,  $\sqrt{yuj}$ ) adv. by loc. 22, 8; BLOCK 333 b.  
 Javajika (Sk. *yugula*-tan) abstract, nearness, proximity.  
 javajika loc. sg., (used as adv.) 27, 11; 28, 9.  
 jālacaru (Sk. *jala*-*caru*) n.nom. sg.; animal of the water 18, 19.  
 jālacā (Sk.  $\sqrt{jal}$ ) v., to burn; BLOCK 334 a, TURNER 211 a.  
 jālate pr. part. (n.) 22, 12.  
 jālo imp. III pers.-sg. 18, 25.  
 jāli (Sk. *jāli*) f.nom. sg., Jasmine creeper 22, 7; BLOCK 334 a, TURNER 212 a.  
 jānāt (Sk.  $\sqrt{jā}$ ) v., to know; BLOCK 334 a, TURNER 214 b.  
 jāpatā pr. part. adj. (m.) instr. pl. 22, 2.  
 jāpati pr. III pers.-pl. 2, 9.  
 jāpāvi fut. part. (f.) III pers.-sg. 27, 4.  
 jāpāya pass. pr. III pers.-sg. 27, 16.  
 jāpāyā (n.) III pers.-sg. 0, 4.  
 jāpā (Sk.  $\sqrt{yā}$ ) v., to go; BLOCK 334 b, TURNER 214 a.  
 jā imp. II pers.-pl. 9, 9.  
 jā imp. I pers.-sg. 21, 6.  
 jāni abs. 18, 28.  
 jā pr. III pers.-sg. 10, 3.  
 jā imp. III pers.-sg. 25, 3.  
 jā inf. 10, 12.  
 jāta pr. part. 23, 12.  
 jāta pr. part. 18, 29.  
 jāti pr. III pers.-pl. 12, 3.

jāyo pr. III pers.-sg. 18, 7.  
 jāya imp. II pers.-sg. 18, 42.  
 jāyō infinitive 29, 5.  
 jātyandha (Sk. *jāti*-*andha*) adj. (m.) nom. pl., born blind 11, 3.  
 Jāyava-Nārāyaṇa (Sk. *Yādava*-*Nārāyaṇa*) adj. (m.) nom. sg., Nārāyaṇa of the Yādavas (an epithet of King Rāmacandra Yādava) 5, 5.  
 jānu-vari (Sk. *jānu*) mobl., (by post. var.) knee 12, 8.  
 jāmbu (Sk. *jāmbu*) m., rose-apple tree; BLOCK 334 b, TURNER 215 a.  
 jāmbu-pāsi obl. 18, 27.  
 jāmbu-vari obl. 18, 25.  
 jāmbubudhī-hāni (Sk. *jāmbu*-*budhāna*) n. obl. 18, 42.  
 jāmbubudhī (Sk. *jāmbūla*-*budhāna*) n. loc. sg., foot or base of the rose-apple tree 18, 8.  
 jāmbuvarjka (Sk. *jāmbūla*-*vrjka*) m. nom. sg., Jambolan or rose-apple tree 18, 2.  
 jāmbuḥ-alyā (Sk. *jāmbūlika*) f. obl., Jambolan tree 12, 6.  
 jāmbujā (Sk. *jāmbūla*) n. nom. pl., fruit of the rose-apple tree 18, 8; BLOCK 334 b, TURNER 215 a.  
 jāmbujā (see *jāmbujā*) m. pl. 18, 5.  
 jāla (Sk. *jāla*,  $\sqrt{jan}$ ) pp., be-  
 come, happened.  
 jāla (m.) II pers.-sg. 6, 7.  
 jāli (f.) III pers.-sg. 7, 11.  
 jāli (n.) III pers.-sg. 8, 12.  
 jāleti (m.) II pers.-pl. 12, 27.  
 jāleyā past part., (ind.) 17, 11.  
 jāli (m.) I pers.-pl. 19, 26.  
 jāli (m.) III pers.-sg. 18, 26.  
 jāli (n.) III pers.-pl. 18, 7.



jālanā (Sk. √ jval, caus.), v.,  
to burn, set fire.

■ lit. pr. III para.pl. 24, 5.

jāli pr. III para.sg. 27, 10.

jākatī (Sk. √ ji) pr. III pers.  
pl., to win, conquer 7, 2;  
BLOCH 336 a, TURNER 217 b.

jāṣṭ (Sk. √ ji) pr. III para.sg.,  
to win 20, 2.

jāṣṭ (Sk. √ jṣ) v., ■ live, be  
alive; ■ a, ■  
215 b.

jṣi pr. part.adj. (f.) nom.sg.  
28, 7.

jṣiṇi pr. part.adj. (m.) in-  
str.sg. 10, ■.

jāntā (Sk. √ ji) pp. (m.) III  
para.sg., to win, conquer 80,  
0; ■ 217 b.

jivhāmā (Sk. jivhā-mā) m.  
acc.sg., coating on the tongue  
12, 11.

jī (Sk. jayin ? √ ji) ind., an  
expletive of addressing a per-  
son 20, 8; re-dupl. 7, 2;  
BLOCH 335 b, TURNER 216 ■

■ (Sk. yad) rel. pron. (f.),  
who, which, what.

jīyā instr.sg. 28, 15.

jī nom.sg. 11, 14.

jibhā (Sk. jivhā) f., tongue;  
BLOCH 335 b, TURNER 218 a.

jibhā instr.sg. 28, 15.

jibhā nom.sg. 27, 10.

jīva (Sk.) m., mind, soul;  
■ 336 b, TURNER 216 a.

jīvā-ciye obl. 20, 12.

jīvā-cē obl. 25, 2.

jīvāte dat.sg. 30, 2.

jīva instr.sg. 10, 11.

jīvajāntā (Sk. jīva-jānta) adj.  
(n.) dat.sg., {coll.}, animals  
born into this world 30, 11.

jīvajyoti (Sk. jīva-jyoti) f.  
nom.sg., flame ■ life 29, 2.

jīvaṣi m. nom.sg., pers. name  
2, 8.

jīvāna (Sk.) n. nom.sg., water  
22, 9.

jīvanakālā (Sk. jīvana-kāla)  
f. nom.sg., glow of life 29, 8.

jīvapakṣī (Sk. jīva-pakṣin) m.  
nom.sg., bird of life (sg.)  
24, 2.

jīvarāsa (Sk. jīva-rāsi) f. acc.  
sg., class ■ grade of the soul  
38, 5.

jīvavilā (Sk. √ jīvay) CAUSE.  
pp. (m.) III para.sg., to ■  
alive 26, 11.

jīvīlā (Sk. jīvīta) n. gen.sg.,  
life 25, 5.

juārī (Sk. dyāta-kāra) m.,  
gambler, one who ■ays with  
stakes; TURNER 222 a.

juārīān-cē obl. 7, 23.

juārī instr.pl. 7, 8.

jui (Sk. pūhikā) f. nom.sg., a  
variety of Jasmin creeper 22,  
7; BLOCH 335 b, TURNER 219  
a.

jā (Sk. dyāta) n., gambling,  
playing with stakes; BLOCH  
336 a, TURNER 221 b.

jā nom.sg. 7, 9.

jā acc.sg. 7, 2.

jā (Sk. yad) rel. pron. (n.),  
which, what, who; BLOCH  
336 a.

jīyā dat.sg. 12, 4.

jā nom.sg. 2, 9.

jā acc.sg. 17, 1.

jā dat.sg. 5, 1.

jā (Sk. yad) ind., adv. of con-  
junction; that 14, 2.

jāllā (Sk. jīva-ālaya) ■  
sg., life, 19, 36.

jetukīyā (Sk. tyat-) pronam.  
adj. (f.) nom.pl., as much, as  
many 15, 18.

jetha (Sk. yatra) adv., where  
23, 2.

jethi-ci (Sk. yatra-) adj.(n.)  
obl., from where, belonging  
to which place 23, 10.

jevapē (Sk. jamarā, √ jva)  
v., to eat, dine; BLOCH ■ b,  
TURNER 216 b.

jeviti pr. III pers.pl. 10, 6.

jevina fut. I pers.sg. 16, 25.

jevile pp.(m.) III pers.pl.  
16, 31.

jevi (Sk. yadi) ind., as, just as  
25, 2.

jai (Sk. yadi) ind., when 30, 8;  
BLOCH 336 b.

je (Sk. yad) rel.pron.(m.),  
who, which; BLOCH 336 b.

jayā-ciyā obl. 29, 13.

jayā-ciyā obl. 16, 19.

jayāsi dat.sg. 11, 14.

jiye loc.sg. 28, 9.

je nom.pl. 20, 9.

jei (pronom.adj.) m.nom.  
pl. 4, 3.

jeṇ dat.pl. 30, 4.

jeṇ-ci obl. 24, 9.

jeṇ-ci obl. 24, 3.

jeṇ-vari obl. 25, 9.

je nom.sg. 3, 9.

jogē (Sk. yogya) adj.(n.)acc.  
sg., fitting, deserving 31, 1;  
BLOCH 336 b.

Jogēvari (Sk. yogo-īvari) f.  
dat.sg., place-name (after ■  
temple of Goddess Jogēvari)  
9, 14.

jodapē (Sk. √ juf, or √ juṣ)  
v., (i) to join; (ii) to earn,  
obtain; ■ 336 b, TURNER  
226 a.

jodalā pp.(n.) III pers.sg.  
33, 2.

jodlā pp.(n.) III pers.sg.  
7, 22.

jodūl abs. 17, 7.

jode pr. III pers.sg. 32, 2.

jñāna (Sk.) n., knowledge.

jñāna nom.sg. 0, 1.

jñānā nom.pl. 0, 3.

Jñānadeo (Sk. Jñāna-dēva) m.  
nom.sg., pers. name (of the  
celebrated post-saint) ■, 9.

Jñānāmārtanḍu (Sk. jñāna-  
mārtanḍa) m.nom.sg., sun of  
knowledge 24, 12.

jñānjñānā-ciyā (Sk. jñāna-  
ajñāna) n.obl., knowledge  
and ignorance 24, 2.

jñāni (Sk. jñāni) adj.,  
knower.

jñāniyā (m.)nom.sg. 11,  
16.

jñāniyā (m.)det.pl. 24, 2.

jyotiṣa (Sk.) n.nom.sg., science  
of astrology or astronomy 0,  
■.

jyotiṣi (Sk. jyotiṣika) m.nom.  
pl., astronomer 0, ■.

jhaṭatāḷ (Sk. sah √ ṣhat)  
pp. (n.) III pers.sg., to en-  
counter, disturb, seize 25, 10;  
TURNER 206 b.

jhaṭkāra (Sk.) m.acc.pl., bus-  
sing or humming sound of  
the bees 32, 4; TURNER 228 b.

jhaḍejhaḍauni (Sk. jhaḍi >  
Ph. jhaḍai, redupl.) absol-  
utive; to make haste 25, 16;  
TURNER 230 a.

jhaḍati (Sk. jhaḍi) ind., im-  
mediately, at once 27, 4.

jhaḷake (Sk. √ jhaḷ) pr. III  
pers.sg., to glow, ■ 32, 9;  
TURNER 230 b.

jhaḷijā (Sk. √ jhaḷ) m.nom.  
sg., lustre, brightness 20, 5;  
BLOCH 337 b, TURNER 230 b.

jhaḷambuke (Sk. jhaḷat-jam-  
buka) m.nom.pl., ear-ring 25,  
7.

jhāḍa (Sk. *jāḍa*) n. tree;  
BLOCH 328 a, TURNER 282 b.

jhāḍi loc.sg. 20, 4.

jhāḍē nom.pl. 20, 11.

jhāḍā acc. pl. 32, 2.

jhāḍīḥ (Sk.  $\sqrt{\text{dāra}}$ ?) pp.  
(n.) III pers.sg., to clean,  
brush 13, ■; TURNER 283 a.

jhāṇa (Sk. *jhaṇā*) f. acc.sg.,  
swoop 31, 5; TURNER 229 b.

jhaṇamaḥ (Sk.  $\sqrt{\text{fāl}}$ , redupl.)  
pr. III pers.sg., to flicker,  
waver 20, 2; TURNER ■ b.

jhāṭe (Sk. *jyāṭa*,  $\sqrt{\text{yaf}}$ )  
pp. (n.) III pers.sg., to throw  
14, 11; TURNER 280 n.

jāhuṭ (Onomat.) m. acc.sg.,  
meaning cry 32, 9.

jāḥi (Sk. *sthāna*,  $\sqrt{\text{sthā}}$ ) m.  
loc.sg., place, position 11, 1;  
BLOCH 340 n, TURNER 280 b.

jāhūḥ (Sk. *sthāpita*,  $\sqrt{\text{sthā}}$ )  
adj. (n.) nom.sg., known 30,  
12.

jāhkaṭ (Sk.  $\sqrt{\text{sthā}}$ ) v., to re-  
main; BLOCH ■ a.

jāhā inf. 19, 19.

jāhā (Sk.  $\sqrt{\text{sthā}}$ ) v., to stay.  
jāhā pp. (f.) III pers.sg.  
30, 5.

jāhkaḥ (Sk. *sthāna*,  $\sqrt{\text{sthā}}$ )  
adj. (n.) gen.pl., well-formed  
30, 5; TURNER 251 b.

jāhkaḥ (Sk. *sthāna*,  $\sqrt{\text{sthā}}$ )  
n. gen.sg., inlaid jewelry 28,  
6; TURNER ■ b.

jāhkaṇi(?) absolute, to crush  
14, 6; TURNER 254 a.

jāhkaṇi (Sk.  $\sqrt{\text{sthāpā}}$ ) v., to  
place, deposit; BLOCH 340 b,  
TURNER 283 b.

jāhkaṇi pp. (n.) III pers.  
pl. 2, 5.

jāhkaṇi pp. (n.) III pers.  
sg. 2, 5.

jāhkaṇi pr. III pers.pl. 12,  
■.

jāhkaṇi pp. (f.) III pers.  
pl. 12, 5.

jāhkaṇi pp. (f.) III pers.sg.  
14, 3.

jāhkaṇi abs. 16, 35.

jāva (Ry. doubtful) adj., left;  
BLOCH 341 b, TURNER 316 b.

jāva (m.) nom.sg. 27, 14.

jāva (n.) gen.sg. 12, 9.

jā (Sk. *dāra*) m. nom. sg.,  
ladle, ■ 3, 9; BLOCH 342  
a, TURNER 309 b.

jā (K. *dāvaga*?) f., head;  
BLOCH 342 n, TURNER 302 a,  
309 b.

jā nom.sg. 10, 6.

jā loc.sg. 10, 11.

jāga (K. *jāga*) adj., crook-  
ed; cf. jāgara, BLOCH 342  
a, TURNER 300 n.

jāga (m.) nom.sg. 31, 4.

jāga (f.) nom.sg. 31, 4.

jāga (n.) nom.sg. 31, 4.

■ (see jāga below) acc.pl. 34,  
3.

jāle (Sk.  $\sqrt{\text{dāl}}$ , *dālayati*) pr.  
III pers.sg., to swing, oscil-  
late 33, 10; BLOCH ■ b,  
TURNER 302 a.

jāla (Sk. *dohada*) m. nom.pl.,  
intense desire 32, 10; BLOCH  
342 b.

jāla (Sk. *dāha* < *Arada*)  
m. loc.sg., pool of water 29, 11.

jāsa (Dāḥi) adj. (m.) nom.sg.,  
with sight 11, 11.

jā (Dāḥi) (m.), eye; BLOCH  
342 b, TURNER ■ b.

jā nom.sg. 27, 14.

jā inat.sg. 14, 4.

jā nom.pl. 33, 7.

jā acc. pl. 29, 11.

jāyān-cīyā obl. 27, 16.

dhorā (1) n.nom.pl., catto 12,  
19.

tatapāḍapadumapajivī (Sk. tatapāḍa-padma-apaśvīn) adj. (m.) nom.sg., subsisting on the lotuses ■ his feet 6, 2.

2. 5.

tathlpi (Bk. ts'ed-ay) ind.  
even, nevertheless 20. 6.

██████████ (Sk.) Ind., then, ■ that  
line 8. 5.

tabniropita (Bk. tad-nirōpita)  
adj.(m.)nom.sg., deputed by  
him 8. 8.

tapata (Sk.  $\sqrt{\text{tap}}$ ) pr.part.  
(n.), to heat 83. 12.

carap. (Sk. carap.) f. nov. ag.,  
the sun 30. 1.

tarald (Sk. ✓) pp. (m.) I  
para. ex., ■ pass over, ■  
through 31. 1.

tail (Sk. svhi) ind. ■ that  
case, then 7, 11; BLOOM 844  
b.

tarun1 (8k.) 2 norm. ag., young  
female 18, 18.

Earl (Elc.) Ind., ■ that ■  
20. 4.

Carhart (1999) *forth* Ind. 23, 15.

Tall fescue, plant name I. &amp;

tara (Bk. dyot) Ind. Khan, at

at time (also used as **correlative adv.**)  
§. 16: **Block** **at** **a**.

**marinikala** (Sk. *rasmin-kāle*)  
m.loc.sg., Sk. form used as an  
adv. 6, 8.

talavatī (Sk. talga-vatī) m.foc.  
eg., foot or base (of a tree)  
23, 7.

taishlth-cl (Sk. tadā-hast)   
 mabl., palm of the hand 29,   
 ■.

(for partaking food) 15, 27;  
TUNING 278 a.

Илтан (Эк.) мн.: father.

பெரிய பஞ்சவர்ணம், 21, 6.

mlalayātō (Sk. *layita*, √ *lay*)  
pp. adj. (m.) dat.sg., one

BLANCH 348 a. TURNER 878 b.

hast 33. 12: Broch 848 ■

tīpatraya (Sk. tīpa-traya) m.  
 anyam, three kinds of b —

тэпэһинэ (Sk. tēpa-āina) adj.,  
affliction 80, 7.

■ *Limbatulus* (Sk. *Limba-*) f. acc.

eg., small copper vessel 12,  
12; for thumb see BLOCH 346

4. TURNER 279 b.  
lambo(a) (Sk. lambo(a)) n.nom.  
4g., roll of chewing leaf with

limb, total and catechu 14, 6;  
TYNNER 278 a.  
tshak (shk.) f. nom. sg., stay 38.

а) Блок 340 м, ██████ 500

1410 (Sk. taronga, ✓) n. nom.  
as host with 99 10: Trans

Fig. 1.  $\text{Ca}^{2+}$  fluxes in the presence of 100  $\mu\text{M}$  of the following: (a)  $\text{Ca}^{2+}$  alone; (b)  $\text{Ca}^{2+}$  and  $\text{Ca}^{2+}$  ionophore; (c)  $\text{Ca}^{2+}$  and  $\text{Ca}^{2+}$  ionophore and  $\text{Ca}^{2+}$  ionophore; (d)  $\text{Ca}^{2+}$  and  $\text{Ca}^{2+}$  ionophore and  $\text{Ca}^{2+}$  ionophore and  $\text{Ca}^{2+}$  ionophore.

tirtha (Sk. tirtha) n., holy place.

tirtha nom.sg. 5, 6.

tirthā dat.pl. 11, 7.

tirthē acc.pl. 23, 11.

tiskalti (Sk. tri-sārta) adj., administered thrice 6, 1.

ti (Sk. tad) f., rel.pron., she.

tayā-māji obl. 26, 1.

tayai instr.sg. 18, 16.

tich gen.sg. 14, 14.

tiyā nom.pl. 10, 6.

tiyā acc.pl. 12, 7.

tiyā instr.sg. 12, 11.

tiye dat.sg. 21, 6.

tiyetā dat.sg. 18, 12.

ti dat.sg. 11, 14.

ti-cl obl. 18, 17.

ti-cla obl.sg. 12, 15.

tiyā dat.pl. 9, 11.

tiya-cayā obl. 20, 14.

te(-) nom.sg. 7, 12.

te acc.sg. 12, 21.

teyā acc.pl. 27, 2.

tehi instr.pl. 7, 9.

tina (Sk. trini) num.adj., three; BLOCK 253 b, TURNER 253 a.

tighe (n.) nom. 15, 1.

tinhi (n.) nom. 12, 21.

tihi (n.) loc. 26, 7.

tujapā (Sk. √ tuj) v., to break, split; BLOCK 347 b, TURNER 246 b.

tujali pp.adj.(f.) nom.sg. 27, 15.

tujaleyā past part. 10, 14.

tū (Sk. tuam) II pers. pron., you; BLOCK 848 a, TURNER 270 a.

tū nom.sg. 16, 14.

tūja dat.sg. 15, 25.

tujai instr.sg. 18, 14.

tu-jhā obl. 18, 18.

tu-jhiyā obl. 18, 17; 18, 22.

tu-jhā obl. 7, 22.

tu-jheni obl. 29, 11.

tuma-cl obl. 19, 28.

tuma-cl obl. 16, 7.

tuma-cl obl. 7, 7.

tuma-canī obl. 10, 4.

tumatā dat.pl. 10, 6.

tumhā dat.pl. 10, 5.

tumhā-pasī obl. 12, 19.

tumhā-pasī obl. 16, 7.

tumhāsi dat.pl. 12, 21.

tumhi nom.pl. 13, 4.

tumhi instr.pl. 10, 6.

tuvā instr.sg. 11, 11.

tū nom.sg., 12, 4.

typta (Sk.) ■ (adj.), satisfied 10, 11.

tyrā (Sk.) f. acc.sg., greed, thirst, 23, 12.

tā (Sk. tad) n., rel.pron., it.

tayā nom.pl. 32, 2.

tayā-cl obl. 12, 17.

tayān-cl obl. 21, 1.

tiyā nom.pl. 9, 6; 20, 11.

tiyā acc.pl. 22, 2.

tā nom.sg. 2, 9.

tā acc.sg. 11, 1.

tatthā (Sk. trayastriṃśat) num. adj., loc.pl., thirty three 6, 7; TURNER 280 b.

tattha (Sk. tatra) adv. of place; there, at that place 11, 8.

tatthi-ca (Sk. tatra-) adj., of there.

■■■■■ (m.) 20, 12.

tatthi-ciyā (m.) 22, 9.

tatthi-cī (n.) 22, 2.

tatthi-cī (n.) 8, 20.

tatthā (Sk. tatra-) adj., of there 6, 8.

tatthā (Sk. tatra) adv. of place; there 18, 11.

tatthāni (Sk. tatra-) adv., from there 7, 4.

tala (Sk. talā) n., oil; BLOCK 348 b, TURNER 290 a.

tala acc.sg. 9, 2.

talā gen.sg. 3, 9.

taṇi (Sk. \* tadā, = the analogy of paṇi) adv., at the time, consistently 10, 9.

teḥavaṇi (Sk. tad-vaṇa or -vaṇi) adv. (by loc.), at that 18, 81.

teḥvāṇi (see teḥavaṇi) adv. 24, 11.

taṭ (Sk. tadā) ind., then, at that time 30, 8; BLOCH 348 b, TURNER 270 a.

taṇa (Sk. tadā) adj., in that manner, accordingly; BLOCH 348 b.

taṇi(c) f.nom.sg., direct, straight 18, 11.

taṇiṣ n.nom.sg. 11, 14.

taṇiṇi (Sk. tadā-) ind., since then, since that time 18, 11.

to (Sk. tad) m., rel.pron., he.

taṇa dat.sg. 21, 8.

taṇa dat.pl. 16, 8.

taṇa abl.sg. 20, 8.

taṇa gen.pl. 18, 8.

taṇa-cyā obl. 18, 8.

taṇa-cā obl. 18, 16.

taṇa-cya obl. 28, 11.

taṇa-cā obl. 18, 18.

taṇa dat. 18, 4.

taṇa dat.pl. 7, 10.

taṇa-mudhyā obl. 11, 11.

taṇa dat.sg. 18, 6.

taṇa dat.pl. 18, 4.

taṇa instr.pl. 0, 11.

taṇa instr.pl. 10, 11.

taṇa loc.sg. 32, 8.

taṇa loc.sg. 8, 11.

taṇa instr.pl. 18, 19.

taṇa nom.pl. 18, 7.

taṇa dat.pl. 33, 6.

taṇa loc.sg. 8, 10.

taṇa instr.sg. 8, 2.

taṇa-prati (pronom.

adj.), obl. 4, 8.

taṇa instr.sg. 18, 36.

taṇa dat.sg. 18, 8.

taṇa dat.pl. 6, 10.

taṇa-cā obl. 6, 7.

taṇa-cā obl. 4, 1.

taṇa instr.pl. 18, 7.

taṇa nom.sg. 4, 1.

taṇa-cā obl. 20, 8.

taṇa-cā obl. 16, 3.

taṇa (Sk. √ tad) v., to be pleased.

taṇa fukpart.(n.) III pers.sg. 25, 1.

taṇa absolute 28, 1.

taṇa (Sk. tadā) n.loc.sg., mouth 18, 18; BLOCH 348 a.

taṇa-cā (Sk. tadā) n.obl., light, lustre 20, 8.

taṇa (Sk. √ tad) pr. part., forcibly, with influx 18, 18.

taṇa (Sk. tri-kāṇa) adv. of time; three times 6, 8.

taṇa (Sk. tri-vidha) adj. (m.) nom.sg., threefold, of three kinds 0, 3.

taṇa (Sk. tad-vat) adj. (m.) dat.sg., thirty 0, 8.

taṇa (Sk. tri-rātri) adv., for three nights 27, 18.

Treṭayugi (Sk. treṭa-yuga) n. loc.sg., epoch called Treṭa, or of triads 0, 4.

taṇa (Sk. taṇa) n.loc.pl., bank = shore of a river or lake 24, 8.

taṇa (Sk. √ sthā, connected with √ sthā) pr. III pers.sg., to stick to, be steady 27, 12.

taṇa (Sk. sthā or sthāyī, √ sthā) f.nom.sg., limit, end 28, 11.

taṇa (Sk. taṇa-) f.nom.pl., black spot (homocle) in the eye 27, 18.

thora (Sk. sthāvira) adj.,  
great, large; BLOCH 250 b,  
TURNER 200 b.

thora (m.) nom.sg. 8, 12.

thora (n.) nom.sg. 14, 16.

thori (n.) loc.sg. 21, 2.

thori (Sk. sthāvira) abstr.f.  
nom.sg. 32, 2; acc.sg., 32, 5  
greatness.

dagada (Sk. dyad, √ dā) m.  
nom.pl., stone 13, 12.

daṭṭa (Sk. datta, √ dā) pp.  
(Sk.), given 3, 7; 6, ■.

dantadhāvana (Sk. danta-  
dhāvana) n. acc.sg., cleaning  
the teeth 12, 8; TURNER ■  
a.

dardura (Sk.) m. nom.sg., frog  
■ ■.

daśige (Sk. daśaḥ) adj. (f.)  
loc.sg., south direction 6, 12.

■ (Sk. daḍāḥ) n. nom.sg.,  
curd 8, 14; BLOCH 351 a,  
TURNER 207 a.

dāo (Sk. dāya, √ dā) m. nom.  
sg., gift, present, grace 25, 9;  
dāo-padao).

dākhaviṇḍ (Sk. √ dāśay) v.,  
to show; BLOCH 321 a.

dākhava imp. II pers.pl.  
21, 3.

dākhavile pp. (m.) III pers.  
pl. 9, 11.

dākhavile pp. (n.) III pers.  
sg. 20, 10.

dāḍge (Sk. dāḍgī, a stick) n.  
acc.pl., forest 24, 8; BLOCH  
■ b, TURNER 258 b.

dāḍge (Sk. dāḍḍaka) m. nom.  
pl., stalk of flower 5, 1/2.

dāḍḍe-ā (Sk. dāḍḍaka) m.  
obl., measuring rod 3, 6.

dātārē (Sk. dāt) m. instr.sg.,  
giver (here, Cakradhara) 32,  
11.

dādṇepanā-cā (Sk. dāta-)  
abstr. n. obl., manliness, va-  
lour 15, 10; TURNER 202 b.  
dā(na) (Sk.) n. nom.sg., gift,  
grant 5, 4.

■ (Sk. dānta) adj. (m.) voc.  
pl. (hon.), giver, greaser 21,  
2.

dānā-cā (Sk. dānā) m. obl.,  
coin of specific value 4, 2;  
■ ■ b.

dāravathā (Sk. dāvra-variman,  
or -vāḍa) m., threshold, door-  
way; BLOCH 351 b.

dāravathā loc.sg. 7, 5.

dāravathā-cye obl. 6, 4.

Dāvodara-pāṭī (Sk. Dāmodara)  
m. obl., pers. name 2, 6/6.

digantarā (Sk. dik-antara) n.  
dat. or loc.sg., interior of the  
sky 31, 6.

dīḥṭi (Sk. dṛṣṭi) f. (i) look,  
(ii) sight; BLOCH 322 a,  
TURNER 259 b.

dīḥṭi (i) nom.sg. ■, 9.

dīḥṭi-cā (i) obl. 26, 4.

dīḥṭi (Sk. √ dṛś) v., to look,  
see; BLOCH 322 a.

dīḥṭi (dīḥṭi) pr. part. +  
(na) pr. III pers.sg. of  
see 23, 11.

■ pass.pr. III pers.sg. 20,  
■

dīḥṭi pass.pr. III pers.pl.  
■ 10.

dī (Sk. divan, √ div) m. loc.sg.,  
day 19, 1; BLOCH 322 a.

dīkṣita (Sk.) m., priest con-  
ducting the sacrifice.

dīkṣita nom.pl. 18, 22.

dīkṣita (he) voc.pl. 19, 12.

dīkṣitān-cī obl. 19, 10.

dīkṣitān-cī obl. 19, 17.

dīkṣitā-javāḥ obl. 19, 11.

dīkṣitāḥ dat.pl. 19, 26.

dīkṣitāḥ dat.pl. 19, 11.

dīkṣitī instr.pl. 19, 13.





dīab pp. (f.) III pers. sg. 4, 3.  
 dīhālā pp. (n.) III pers. sg. 4, 1.  
 ■ pr. II pers. pl. 19, 13.  
 dījālā pass. fut. III pers. sg. 22, 1.  
 dīlām fut. I pers. sg. 12, 28.  
 dīlā fut. III pers. sg. 20, 11.  
 dīnī fut. I pers. pl. 3, 4.  
 dīnī aba. 19, 31.  
 ■ fut. I pers. pl. 7, 11.  
 dīta pr. part. 12, 21.  
 dītū (dītū-ā) pr. III pers. sg. 12, 11.  
 dīya fut. part. 3, 3.  
 dīyāvi fut. part. (m.) III pers. sg. 15, ■.  
 dīyāvi fut. part. (f.) III pers. sg. 20, 4.  
 dīyāvi fut. part. (n.) III pers. sg. 7, 3.  
 deva (Sk.) m., God; BLOOM 353 b, TURNER 317 a.  
 deva nom. sg. 20, 3.  
 devā gen. sg. 4, 9.  
 devā voc. sg. 91, 2.  
 devā voc. pl. (hon.) 21, 3.  
 devā-ō obl. 33, 5.  
 devā-royā obl. 15, 10.  
 devāle dat. sg. 17, 12.  
 ■ instr. sg. 25, 1.  
 devo nom. sg. 10, 15.  
 devo nom. pl. (hon.) 29, 14.  
 devo acc. sg. 22, 3.  
 Devagiri (Sk. deva-giri) f. nom. sg., place-name (of the capital of the Yādava kings), cf. modern Daulatābād; 9, 8.  
 devatāgana (Sk. devatā-gana) m. dat. sg., group of deities 6, 7.  
 devayatana (Sk. deva-āyatana) n. gen. pl., dwelling place of God, temple 33, 9.

devatācīta (Sk. deva-racīta) pp. (adj.) n. nom. sg., God-made, divine 6, 5.  
 Devala m. nom. sg., family-name 2, 9.  
 devīāgnā (Sk. deva-āgnā) f. dat. pl., wife of God, divine ■ ale 30, ■.  
 devāla (Sk. deva-ālaya) n. loc. pl., temple 6, 7; BLOOM 353 b, TURNER 317 b.  
 degati (Sk. √ dyā) pr. III pers. pl., to see 27, 8.  
 dehāhanta-cc (Sk. deha-āhan-ā) abstr. f. obl., ego of ■ body 24, 2.  
 daityā (Sk. daitya) m. gen. pl., demon 20, 11.  
 dālayavadana (Sk. daīya-vadana) adj., gloomy, morose-faced 21, 4.  
 daivajña (Sk. daiva-jña) m. nom. pl., divine astrologer, or one knowing the fate of human destiny 0, 19.  
 dē (Sk. dvī > dvau) num. adj., two 17, 11; BLOOM ■ a, TURNER 318 a.  
 dogha (Sk. dvī-) num. adj., two.  
 doghāi (m.) instr. pl. 18, 7.  
 dogha (m.) nom. pl. 13, ■.  
 dona (Sk. dvī > Pk. donā) num. adj., two; BLOOM 354 a, ■ 313 a.  
 donī 2, 2/3.  
 donī 12, 2.  
 donī 12, 7.  
 donī 24, 5.  
 donḍila (Sk. tundiā) adj. (m.) nom. sg., having a corpulent belly 22, 6; ■ 347 b.  
 dori (Sk. dorikā) f. nom. sg., rope, string 31, 3; BLOOM ■ a, TURNER 262 b.

doḥaṭṭe (Sk. √ dāh) v., to milk; BLOCH ■ a, TURNER 317 a.

dohe fut. I pers.sg. 3, 4.

doḥaṇi fut. I pers.pl. 3, 4.

■ravya (Sk.) n.nom.sg., (coll.), money 7, 3.

Drupadiya (Sk. Drupadī) f., loc.sg., pers. ■■ (of the wife of Paṇḍava) 29, 14.

dvārā (Sk. dvāra) n.instr.ag., door 19, 17.

Dvāraka-cā (Sk. Dvārakā) f. ■■, place-name (of the capital of Lord Kṛṣṇa) 15, 5.

Dvāpavati (Sk.) f.nom.sg., place-name (a synonym for Dvārakā) 13, 11.

dvijakuḷī (Sk. dvija-kula) n. instr.pl., (i) group of birds, (ii) Brahmins 32, 3.

dvijavara (Sk. dvija-vara) adj. (m.) nom.pl., eminent (i) bird, (ii) Brahmin 32, 3.

dhaga (Sk. dhṛgā) n.nom.sg., trunk of the body 10, 14.

dhadakarī (dhaga, onomat. + √ kr) adv. of action; heavily, with full force (imitative of sound) 14, 11.

Dhadabātā n.gen.sg., pers. name (Dhadabātā) 4, 4.

dhanaḥākāra (Sk. dhanaḥ-ākāra) adj., bow-shaped 12, 11.

Dhanurdharā (Sk. dhanaur-dhara) m.dat.ag., synonym for Arjuna 29, 18.

dhana (Sk. dhana) n.nom.pl., money, wealth 27, 3; BLOCH ■ b, TURNER 323 a.

dhataṇe (Sk. √ dhā) v., to hold, grasp; BLOCH 354 b, TURNER 325 a.

dhara imp. II pers.pl. 31, 2.

dharaṇī pr. ■■ pers.pl. 12, 11.

dharaṇī abs. 32, 3.

dharmas (Sk.) m. (i) principles of religion, (ii) behaviour.

dharmas nom.sg. 10, 1.

dharmā loc.sg. 10, 13.

dharmavāṇī (Sk. dharmavāṇī) f.acc.ag., religious talk 18, 17.

dhaka (Sk. dhāka) m.nom.sg., fear 21, 5; TURNER 327 a.

dhādāniya (Sk. √ dhād) past part., ■■ send 21, 4.

dhādāṇī (Sk. adhi √ kr) pr.part., ■■ search 33, 2.

■hātā (Sk. dhāt) m.nom.sg., name of a cycle of years 5, 3.

■■ (Sk. √ dhā) pr. III pers.pl., to be satisfied 33, 7.

dhāman (Sk. dhāman) f.instr.ag., glory, splendour 5, 3.

Dhāmoṣṭya ■■ obl., pers. name 4, 5.

dhāva (Sk. dhāvana, √ dhāv) f.nom.sg., act of running 13, 11; BLOCH ■ b, TURNER 323 a.

dhāvata (Sk. √ dhāv) pr.part. 14, 12.

dhuga (Sk. √ dhā) v., to wash; BLOCH 355 a, TURNER 329 b.

dhuti pr. III pers.pl. 3, 3.

dhūni absolute 10, 3.

dhujī (Sk. dhājī) f., dust; TURNER 331 a.

dhujī nom.sg. 10, 5.

dhujī-ātīa obl. 30, 3.

dhairya-cā (Sk. dhairya) shatr., nobl., courage, valour 29, 9.

na (Sk.) ind., adv. of negation 10, 3.

na- (Sk. na + conjugated form of verb) neg.v., BLOCH 355 b, TURNER 333 a.

nako (-√ky) imp. II  
pers.sg. 17, 6; imp. III  
pers. = 17, 10.

== pavije (-pra √dy)  
pass.pr. III pers.sg. 10,  
15.

na lagatā (-√lag) pr.  
part. 27, 6.

na lagāvi (-√lag) fut.  
part. 10, 6.

na lage ī-√lag) pr. III  
pers.sg. 19, 27.

na labbe (-√labh) fut.  
III pers.sg. 13, 24.

na vaco (-√vacj) pr. III  
pers.sg. 22, 8.

navhati (-√bhā) pr. III  
pers.pl. 9, 11.

navhati (-√bhā) pp.(n.)  
III pers.pl. 27, 2.

navho (-√bhā) pr. III  
pers.sg. 7, 29.

navhoi (-√bhā) pr. III  
pers.pl. 16, 16.

nasahgaṣi (-√śams) pr.  
II pers.sg. 18, 34.

nase (-√as) pr. III pers.  
sg. 21, 2.

nāgi (-d √ni) fut. III  
pers.sg. 18, 20.

nāgim (-d √ni) pr. II  
pers.sg. 18, 24.

nātaḥ (-cf. Sk. āsta ?)  
pr. III pers.sg. 20, 7.

nāhi (-√as) = III pers.  
sg., 7, 13.

nāsadati, wrongly written  
for nīdasati (-√dṛ)   
pass. pr. III pers.pl. 27,  
16.

nāḥati (-at √śhā) pr.  
III pers.pl. 7, =.

nare (-√vr) pr. III  
pers.sg. 24, 11.

nupaje (-at √pad) pr.  
II pers.sg. 22, 12.

neghā (-t √grah) pr. I;  
pers.pl. 18, 21.

neghāvā (-√grah) fut.  
part.(m.) III pers.sg.  
20, 1.

neghe (-√grah) pr. III  
pers.sg. 14, 28.

negā (-√ghā) pr. II  
pers.pl. 9, 10.

negije (-√ghā) pass.pr.  
III pers.sg. 14, 8.

negāvi (-√ghā) fut.pars.  
(f.) III pers.sg. 19, 31.

negi (-√ghā) pr. III pers.  
sg. 8, 8.

negiti (-√ghā) pr. III  
pers.pl. 19, 15.

neghe (-√ghā) pr. III  
pers.sg. 21, 4.

neghe (-√ghā) pr. III  
pers.sg. 20, 12.

neg (Sk. nadī) f.nom.sg., river  
21, 4; BLOCK 355 b.

nako (under na-).  
nakṣetri-karṇa (Sk. nakṣ-  
atra) n.abl., constellation  
0, 8.

naik (Sk. nāka) n.instr.sg.,  
nail 12, 10; BLOCK 360 a.

nagarā (Sk. nagara) n.instr.  
sg., town 4, 2.

namaskarapā (Sk. = √  
ky) v., to salute, join palms  
in obeisance.

namaskarṇi abs. 16, 6.

namaskāri pr. I pers.sg. 0,  
9.

namaskāru (Sk. namaskāra)  
n.nom.sg., obeisance, saluta-  
tion 0, 6; 8, 7.

namah (Sk. nama) ind., obei-  
sance, salutation 6, 1.

namo (Sk. nama) ind., obei-  
sance 6, 1.

Narendrabāl (Sk. narendro-  
vāsa) n.instr.pl., (hon.),

para. ■■■■ (with hon. term.) 15, 14.  
 Narendra (Sk. narendra) m. ■■■■.sg., ■■■■ name (of ■ poet) 15, 1.  
 Nalopākhyāna (Nāla-śūdrāyāna) n.nom.sg., title of a composition on the episode of Nala 16, 2.  
 navarasa (Sk. nava-rasa) m., nine poetical sentiments.  
 navarasa- adj. 30, 12.  
 navarasañ-cā obl. 20, 6.  
 navala (Sk.) n., wonder; TURNER ■■■■ a.  
 navala nom.sg. (used as adv.) 24, 1.  
 navalu nom.sg. 28, ■  
 navā (Sk. nava) adj. (m.) nom. sg., new 14, 0; BLOCK 355 b.  
 navā (Sk. nava) num.adj. (m.) gen.pl., nine 30, 5; BLOCK 355 b, TURNER 354 a.  
 navhāli (Sk. nava-) f.nom.sg., youth's exuberance 29, 8.  
 nā (Sk. na) ind., adv. of negation 8, 3; 22, 5.  
 nā (Sk. nāman) ind., an expletive of consent 18, 7.  
 ■■■■ (Sk. nāyaka) m., chief, leader (used as ■ title); BLOCK ■ a (nā).  
 (Naraya-) nāka nom.sg. 8, 6.  
 nāku nom.sg. 8, 8.  
 Nāgānāthī (Sk. nāga-nāthā) m.loc.sg., name of a Dētya and of its temple 9, 2.  
 Nāgarudrabhaṭṭa (Sk. nāga-rudra-bhaṭṭa) m.nom.sg., pers. name (with the title bhaṭṭa) 2, 8.  
 nāgavasa (Sk. \*nagāpasa) f. nom.sg., deprivation, loss, stripping of 29, 7; BLOCK 367 a, TURNER 328 b.

Nāgambā (Sk. nāga-amā) f., pers. name.  
 Nāgambā nom.pl. (hon.) 12, 8.  
 Nāgāmba nom.pl. (hon.) 12, 2.  
 nācayā (Sk. √ wrī) v., to dance; BLOCK 357 b, TURNER 329 a.  
 nācatu pr.part.adj. (m.) III pers.sg. 28, ■  
 nācavi ■ caus.pp. (m.) III pers.sg. 30, 3.  
 nāṭaka (Sk.) n.acc.sg., drama 30, 12.  
 nāṭi (Sk. nāṭa) f.nom.sg., duty or work ■ protection 29, 14.  
 nāṭā (Sk. nāṭa-ka) m.nom.sg., rope, string 31, 3; BLOCK 357 b, TURNER 341 a.  
 nāthapūjīyā (Sk. ■-pūjīyā) m.dat.sg., worshipper or priest of the Lord 3, 7.  
 nāthā (Sk. nāthā) m.dat.sg., the Lord or Dētya 3, 4/6.  
 Nātho (Sk. nāthā) m., pers. name.  
 Nātho-ciye gen.sg. 16, 17.  
 Nāthotā dat.sg. 16, 13.  
 nānā (Sk.) adj., different, various 5, 1.  
 nāndanuka (Sk. √ nand) f. nom.sg., way of life 23, 11; BLOCK 358 a.  
 nābhikamālī (Sk. nābhī-kamālā) n.loc.sg., locus of the navel 22, 5.  
 nāma (Sk. nāman) n., ■■■■  
 nāma nom.sg. 10, 21.  
 nāma ■■■■. 19, 19.  
 nāmī loc.sg. 22, 3.  
 nāmā mattrg. 13, 2.  
 nāmānāntīrtanī (Sk. nāma-antī-kīrtana) n.loc.sg., singing of the name of God 31, 2.  
 Nāmā m.nom.sg., pers. ■■■■ (of a post-salut.) 31, 2.

nāyaka (Sk.) n-nom.sg., chief, leader 22, 2.

nāva (Sk. ndman) n., name; Bloch 358 a, TURNER 387 b. nāva nom.sg. 12.

nāvā adj. (n.) nom. sg., named 6, 10.

nāvā instr.sg. 0, 12; 20, 9.

nāva (Sk. nau) f.loc.sg., boat, ship 22, 1; Bloch 358 a, TURNER 387 b.

■ (see under na-).

nika (Sk. nīkya, prepared f) adj., nicely, properly; TURNER 343 b.

nikā (n.) 27, 1.

nikayā (f.) 2, 12.

nigayā (Sk. nīr √ gam) v., ■ start, leave.

niga imp. II pers.sg. ■, 15.

nigāi pp.(f.) III pers.sg. 12, 22.

nigāle pp.(m.) III pers.pl. 14, 21.

nigāje pass.pr. III pers.sg. 26, 2.

niga (Sk. nitya) adv. of time; always, everyday 2, 14.

nica-vya-paśi (Sk. nitya) obl., usual 2, 14.

nijaddhama (Sk. nija-dhama) n.acc.sg., innate or native abode, (hence) salvation 22, 15.

nijarūpa (Sk. nija-rūpa) n. nom.sg., innate or real self 20, 12.

nijāka (Sk. ni √ drā or drāi) pp.(m.) III pers.pl., to sleep 17, 12; TURNER 343 a.

nitya (Sk.) adv. of time; always 12, 5.

nidāna (Sk. nidāna) n-nom.sg., enquiry into the cause of a disease, pathology 27, 1.

nidā (Sk.) f-nom.sg., sleep 12, 20.

nidhāna (Sk.) n-nom.sg., receptacle 30, 6.

niparavāsa (Sk. nīp-para-) adv., extremely 27, ■

niphaṇavilā (Sk. nīp √ pad) pp.(n.) III pers.sg., to prepare 12, 27.

nīhara (Sk. nīrāhara) adj.(m.) nom.sg., ripe, mature 24, 2.

nīharaṇilā (Sk. nīr √ bharta) pp.(n.) III pers.sg., to rebuke, deride 12, 6.

nīmālayān-diyā (Sk. nī √ wā) pp.adj.(f.)obl., ■ dia. disappear, ■ 22, 10; TURNER 343 a.

nimityā-viṇa (Sk. nimitā) n. obl., cause, reason 27, 0.

nīnuṭa (?) pr. III pers.sg., to shrink, become small 27, 14.

nīrantara (Sk.) adv., of time; always, incessantly 22, 6.

nīrantara (Sk. nīrantara) adj. (m.)nom.sg., perpetual 30, 11.

nīravagata-ce (Sk. nīravagata < nīr √ vah) f.obl., assignment, handing over, charge-giving 17, 2.

nīrākāṭhā (Sk. nīr-ākāṭhā) adj. (m.)dat.sg., formless 22, 1.

nīrāṇa (Sk.) adj., void of any desire 10, 2.

nīrāṇaya (Sk. nīr - āṇaya) adj., aloofness, (here) without any attachment 10, 2.

nīruti (Sk. nī-rti, or nīruti f) adj.(f.)nom.sg., clear, well-defined, explicit 27, 4; Bloch 358 b.

nīrupama (Sk. nīr-upama) adj.(m.)dat.sg., without any parallel 22, 1.

nīrūpana (Sk.) n-nom.sg., sermon 12, 22.

nīrūpāṇā (Sk. ■ √ rāp) v., ■ narrate, state.

- nirūpīṣṭi pr. III pers.pl. 32, 7.  
 niryāpīti pr. III pers.pl. 17, 5.  
 nirghokha (Sk. nīr-gḥoṣa) m. nom.pl., high-pitched chanting 32, 7.  
 nirghaṣṭa (Sk. nīr-ghaṣṭa) adj. (n.) nom.pl., fruitless, futile 0, 5.  
 nirbharekhilā (Sk. nīr √ bhare) pp.(n.) III pers.sg., to rebuke 18, ■.  
 nīvacana (Sk. nīr-vacana) n. acc.sg., saying, pronouncing, (here) a section of the philosophy of the Mahānubhāva sect 17, 4.  
 nirhā (Sk. nīterdm) ind., completely, extremely 21, ■.  
 nīvartanā (Sk. nīvartana) n. nom.pl., a ■■■ of land (20 rods, or 200 cubits, or 40,000 Hastas square) 8, 9.  
 nīvavīti (Sk. nīr √ vā) cave. pr.part.adj.(f.) nom.sg., to delight, satisfy 30, 2; 33, 6; ■■■ 350 a, TURNER 346 a.  
 nīvārātā (Sk. nī √ vr) pr.part. adj.(m.) nom.sg., ■ protect 30, 7.  
 nīśanta (Sk. nīśa(nīa) adj. or adv., careless; BLOCH 356 a.  
 nīśanta adv. 23, 5.  
 nīśantā adj.(m.) nom.sg. 23, 1.  
 nīśantalye-oḥ abstr.(f.) nom. obl., carefreeness 23, 11.  
 nīṣṭhuru (Sk. nīṣṭhura) adj. (m.) nom.sg., hard, harsh 29, 4.  
 nīśadati, for ■ dīśati (see ■ dar dīśaṣṭ) pass.pr. III pers.pl., to not ■ 27, 16.  
 nīśaṣṭi (Sk. nīśaṣṭi) f. nom. sg., ladder 30, 1; ■■■ 350 a.  
 nīlōtpaṣṭa (Sk. nīla-utpaṣṭa) n. acc.pl., blue ■■■ 26, 8.  
 nīkopa (Sk. nīś-kopa) adj., pure, without any blemish ■, 1.  
 nīkopa (Sk. nīkopa) m., depositing, (here) burial ditch. nīkopa nom.sg. 14, 13.  
 nīca (Sk.) adj., low, inferior 21, 2; TURNER 344 ■.  
 nījadhānā (Sk. nīja-dhāman) n. dat. or loc.sg., native abode, (here) Heaven 14, 2.  
 nīya (Sk.) n. nom.sg., water 21, ■.  
 nīrasa (Sk. nī-rasa) adj., devoid of any emotion ■ sentiment 10, 2.  
 Nīrāṣa (Sk.) m. nom.sg., pers. name (of a poet) 15, 1.  
 nīṣakā (Sk. nīkaṣa, or Kannaḍ nīṣi meaning 'beauty') adj. (n.) acc.sg., handsome, proportionate 30, 5; BLOCH 350 b, TURNER 352 b.  
 nīśaṣṭi (Sk. nī √ ṣṣ) v., to not know.  
 negati, -ti pr. III pers.pl. 0, 5/1.  
 negiṣa pr. pass. III pers. sg. 14, 3.  
 negṣṭi (Sk. √ nī) v., to carry; take away; BLOCH 300 b, TURNER 355 b.  
 neuni ■■■ 13, 1.  
 netā pr. part. 14, 23.  
 neti pr. III pers.pl. 8, 8.  
 netu pr. part. adj. (m.) nom. sg. 8, 16.  
 neyṣṭi imp. II pers.pl. 13, 14.  
 neyāṣṭi fut. part. (n.) III pers.sg. 21, 5.

nyāve (Sk. nyāya) m.acc.sg.,  
judgement, justice 13, ■  
BLOCK 860 b.

nhāyē (Sk. √ end) v., to bathe;  
BLOCK 356 b, TURNER 352 a.

nhātā pr.part. 27, 12.

nhāveyā fut.part. 8, 19.

pakvānē (Sk. pakva-anna) ■  
acc.pl., ■ eatable, sweet  
dish 83, 2.

pakṣī (Sk. pakṣi) m.nom.sg.,  
bird, 81, 5; BLOCK 861 a.

pancamāṣṭā (Sk. pañcama-  
-āṣṭā) m., fifth note in the  
scale, (hence) ■ high-pitch-  
ed, yet ■ tune of the  
Cuckoo,

pancamāṣṭā acc.pl. 32, 4.

pancamāṣṭī fests.pl. 89, 5.

paḍaṇē (Sk. √ paṭ) v., to fall,  
■ down; BLOCK ■ a,  
TURNER 367 b.

paḍatī pr. III pers.pl. 27,  
18.

paḍaliye pp.(f.) I pers.sg.  
81, 2.

paḍila pp.(m.) III pers.sg.  
30, 1.

paḍileyā past. part. (in  
loc.) 10, 5.

paḍe pr. III pers.sg. 28, 5.

paḍe fut. III pers.sg. 8, 10.

paḍsina fut. I pers.sg. 18,  
17.

paḍō inf. 20, 4.

paḍāṇī (Sk. prati-āḍyā) f.  
nom.sg., shadow 27, 15.

paḍipāḍē (Sk. prati + Kannad  
paḍu meaning 'equality') n.  
instrag., equivalence, par 20,  
11.

paḍibhara (Sk. prati-bhara)  
m.nom.sg., afflux, excess 22,  
2; for the prefix paḍa, see  
BLOCK 861 a.

paḍhatī (Sk. √ paṭh) pr.part.,  
to recite, narrate 28, 5;  
BLOCK 361 b, TURNER 367 b.

paḍhaviś (Sk. √ paṭh) ■  
pr. II pers.sg., to be known  
or called ■, 5.

paḍhiyāo (Sk. prīti-) m.acc.sg.,  
■ tion, love 30, 5.

paḍhiye (Sk. prīti, √ pri)  
pam.pr. III pers.sg., to de-  
light in, enjoy, ■ 30, 4.

paḍḍita (Sk.) m., learned per-  
son, scholar, (hence) ■ title  
or surname.

-paḍḍita nom. sg. 6, 2.

paḍḍila nom.pl., (hon.) 17,  
4.

paḍḍitā voc.sg. 17, ■

paḍḍitān ■ obl. 4, 4.

Paḍḍhārī (K. Paḍḍhārī) f.  
nom.sg., place-name (of the  
seat of God Viṭṭhala) 81, 5.

paḍminīpatrā-ciyā (Sk. paḍ-  
mini-patra) n.obl., lotus-leaf  
27, 12.

panthika (Sk. pāṇika-ka) m.  
nom.pl., pilgrim, traveller 24,  
7; BLOCK 361 b.

paratāṇē (Sk. prati √ i) v., to  
return.

paratālē pp.adj.(n.)nom.  
sg. 23, 10.

paratāṇī abs. 18, 27.

paratē (Sk. prati) adv., back,  
returned 18, 14.

parabrahma (Sk. para-brah-  
ma) n., Supreme Being, or  
Reality.

parabrahma nom.sg. 19, 30.

parabrahma acc.sg. 28, 2.

parama (Sk.) adj., deep, great  
18, 15.

paramatattva (Sk. parama-  
-tattva) n.acc.sg., highest  
principle, ultimate Reality 0,  
4; 20, 3.

paramapurusa-cani (Sk. parama-purusa) m.obl., Supreme Being 33, 10.

paramabhakti (Sk. parama-bhakti) f.instr.ag. (Sk.), with great devotion 3, 4.

paramasamādhivanta (Sk. parama-samādhī-) adj., deeply absorbed in contemplation 0, 1.

paramasiddhi (Sk. parama-siddhi) f.acc.ag., highest accomplishment or ideal 20, 7.

paramāṇu-cī (Sk. paramāṇu) n.obl., atom 32, 9.

paramārtha (Sk.) m., philosophical content, spiritual knowledge.

paramārthā-cā obl. 20, 6.

paramārthū nom.ag. 20, 1.

paramārthakhuṇḍa (Sk. paramārtha-) f.dat. or gen.ag., mark or indication of spiritualism.

paramēśvara (Sk.) m., God.

paramēśvara nom.ag. 11, 2.

paramēśvarā dat.ag. 10, 11.

paramēśvarāḥ dat.ag. 10, 14.

paramēśvarū nom.ag. 11, 16.

paramēśvarādhīna (Sk. paramēśvara-ādhiṇa) adj., attached or belonging to God 10, 12.

paramparā (Sk. parama-para) pronom.adj.(n.)instr.ag., mutual, reciprocal 25, 2.

pari (Sk.) ind., adv. of conjunction, meaning 'but' 3, 4.

parikarā (Sk. parikara) n.nom.pl., enclosure, surrounding 33, 11.

parityajit (Sk. pari √ tyaj) pr. III pers.pl., to sacrifice, throw away 12, 11.

parimalā (Sk. parimāla) m.instr.ag., fragrance, perfume 22, 4.

parivarī (Sk. parivāra) m.loc.ag., enclosure, covering 23, 9.

pari (Sk. paridya ?) f., manner, way; TURNER 365 b.

pari nom.ag. 33, 8.

-pari instr.ag. 16, 19.

pariśā (Sk. pāśā) adj., back, hind 10, 17.

paropakṛti-līlānūl (Sk. pavo-pakṛti) f.obl., obligation, obliging 23, 6.

parvata (Sk. parvata) m.nom.ag., mountain 23, 1.

pālī (Sk. pālī ?) f.nom.ag., ladle (after a specific measure) 4, 3. (Note: The word appears as pālī in the Blyden inscription).

pavitra (Sk. pavitra) adj.(n.) nom.pl., sacred 23, 11.

paśā (Sk. √ paś) pr.part.adj. (corruption of Sanskrit form paśyat), dawning, rising 0, 14.

paśā (Sk. praśāda) m.nom.ag., Grace (lit. gift) 25, 0; BLOCK 363 a.

paśyadāna (Sk. praśāda-dāna) n.nom.ag., gift or Grace 25, 1.

paśyāta (see paśāda) pr.part.adj., dawning, rising 12, 1.

pahila (Sk. prathama > Pk. paṭhama-illa) ord.adj., first in order; BLOCK 363 a, TURNER b.

pahilā (m.) nom.ag. 25, primary).

pahilā (m.) gen.ag. 4, 2/3.

pahudana (Sk. pra √ svap) v., to sleep, lie down.

pahudana pp.adj.(m.)nom.pl.(hon.) 7, 12.



pahnāvali caus.pp.(f.) III  
 pers.sg. 14, 18.  
 pahnā (Sk. pra-supta) m.nom.  
 sg., sleep, lying down 7, 12.  
 pajāto (Sk. √ paj) pr.part.  
 adj.(m.)nom.sg., to run 9, 2;  
 BLOCK 363 a.  
 pā (Sk. pāya, imp. II pers.sg.,  
 of √ pad, or Sk. prāpāḥ)  
 ind., = expletive with = spe-  
 cial meaning 8, 15; BLOCK  
 368 b.  
 pākā (Sk. padika) m.nom.sg.,  
 = 18, 17; BLOCK = 5.  
 pādā (Sk. pāda-) m.nom.sg.,  
 foot-step, foot-print 28, 19.  
 pāka (Sk. paka) m.nom.sg.,  
 cooked food 20, 7.  
 pākhaḥ (Sk. pra-kṣita) adj.  
 (f.)nom.sg., pure (lit. bath-  
 ed) 28, 8; BLOCK 364 a, TUR-  
 NER 359 b.  
 pākhirā (Sk. pakeś-rūpa, = by  
 the diminutive & suffix -rā)  
 n.nom.sg., = 27, 14;  
 BLOCK 364 a.  
 pāṅguravilā (Sk. pari √ grah,  
 or Sk. pra-anga-dvārāpa)  
 = pp.(m.) III pers.sg., =  
 cover (the body with a gar-  
 ment) 14, 7.  
 pāṅgu (Sk. apa-śya, = Sk.  
 paṅgu) m.acc.sg., intense de-  
 sire, craving 22, 9.  
 pāca (Sk. paṇa) num.adj., five  
 4, 2; BLOCK 364 a, TURNER  
 372 a.  
 pācāyā (Sk. paṇa-dvā) adj.  
 (m.)dat.sg., having five  
 mouths 17, 7.  
 pācāri (Sk. pra-d √ car) pr.  
 III pers.sg., to invite, = for  
 22, 6.  
 pājāli (Sk. pra √ jal) pp.  
 (f.) III pers.sg., = kindle,  
 light, 28, 11.

Pāṇā (Sk. paṇa) n.loc.sg.,  
 place-name (of the Śaṅk-  
 of Pāṇā inscription) 4, 1;  
 BLOCK = b, TURNER 373 b.  
 Pāṇaka (Sk.) m.nom.pl.(hon.),  
 family-name (from its profes-  
 sion of teaching) 8, 2.  
 pāṇavilā (Sk. pra √ schā  
 caus. prasthāpaya) v., to send;  
 BLOCK 364 b, = 361 =  
 pāṇavilā pp.(m.) III para.  
 sg. 7, =.  
 pāṇavilā pp.(n.) III pers.  
 sg. 7, 28.  
 pāṇavilā (pāṇavilā, pp.  
 + aṇ, aux. v.), pr. III  
 pers.sg. 19, 20.  
 pāṇirākha (Sk. pra-śakha)  
 adj.(m.)nom.sg., protector,  
 supporter 31, 1.  
 pāṇi (Sk. pra-śi) f., back;  
 BLOCK 364 b, TURNER 380 a.  
 pāṇi nom.sg. 11, 5.  
 pāṇi-vari obl., 18, 28.  
 pāṇā (Sk. pāṇa) m.instr.pl.,  
 trumpet-flower fragrant tree  
 22, 6; TURNER 374 a.  
 pāṇipāṇā (Sk. pāṇi-pāṇa)  
 n.dat.sg., drinking out of the  
 hand, (hence) begging 8, 1.  
 pāṇirāṇā (Sk. pāṇi-vaṇa)  
 m.loc.sg., watering place 14,  
 2.  
 pāṇi (Sk. pāṇa) m., water;  
 BLOCK 365 a, TURNER 375 a.  
 pāṇi acc.sg. 18, 8.  
 pāṇiyā dat.sg. 14, 1.  
 pāṇiyātu loc.sg. 18, 27.  
 pāṇi nom.sg. 8, 18.  
 Pāṇārīphadānukhya (Sk.  
 pāṇārīphadānukhya)  
 adj.(m.)nom.sg., leader of  
 the company (of devotees) in  
 Pāṇārīphadā, being a title  
 of Rāmacandra Yādava 6, 6;  
 for Pāṇārī, see BLOCK 365  
 a.

**Pāṇḍavā** (Sk. *Pāṇḍava*) m.voc.  
sg., descendant of *Pāṇḍu*,  
(here) = synonym for *Arjuna*  
28, 2.

**Pāṇḍusutā** (Sk. *Pāṇḍu-suta*)  
m.voc.sg., son of *Pāṇḍu*, i.e.,  
*Arjuna* 23, 6.

**pātāṇḍ** (Sk. *prāpta*, ■. of *pra*  
✓ *ap*) v., ■ reach.

**pātala** pp. (m.) III pers.sg.  
20, 6.

**pātali** pp.(f.) III pers.sg.  
21, 2.

**pātālī** (Sk. ✓ *pad*) pr. III pers.  
pl., to ■ 19, 9.

**pāṇḍī** (Sk. *padyā* ?) f.loc.sg.,  
narrow path between two  
fields 13, 2; **BLOCH** ■ =  
(*pāḍa*).

**pāṇhavo** (Sk. *prasaṇḍa*, from  
*pra* ✓ *anu*) m.nom.sg., flow  
of milk from a woman's  
breasts 18, 18; **BLOCH** 265 b.

**pāpa** (Sk.) n., sin.

**pāpa** nom.sg. 18, 16.

**pāpā** gen.sg. 15, 6.

**pāya** (Sk. *pāda*) m., foot, leg;  
**BLOCH** ■ a.

**pāyā** dat.pl. 23, 7.

**pāyā** loc.pl. 18, 17.

**pāyasaṇḍi** (Sk. *pāda-rasa*) m.  
loc.sg., trampling of feet 27,  
7.

**Pārthā** (Sk. *Pārthā*) m.dat.sg.,  
matron. of *Arjuna* 29, 12.

**pāryastakē** (Sk. *pāryastaka*) m.  
instr.sg., coral tree, *Ery-*  
*thrina Indica* 22, 8.

**pālatāṇḍ** (Sk. *paryasta*, from  
*pari* ✓ *as*) v., to change;  
**BLOCH** 268 b.

**pālatati** pr. III pers.pl. 27,  
9.

**pālatīti** pp.(f.) III pers.sg.  
9, 8.

**pālamāṇḍē** (*pāla* < Sk. *pari*  
✓ *as* + *māṇḍē* < Sk.

*māṇḍāṇḍa*) n.loc.sg., round  
tray for waving lights before  
a deity 12, ■.

**pālavī** (Sk. *pālavā* or *pālavi-*  
*kā*) f.loc.sg., twig or branch  
of a tree 14, 9; **BLOCH** 267 a,  
**TURNER** 377 b.

**pāvāṇḍ** (Sk. *prāpau*) n.nom.  
sg., reaching 27, 12.

**pāvāṇḍ** (Sk. *pra* ✓ *ap*) v., to  
attain to, obtain, receive;  
**BLOCH** 267 a, **TURNER** 377 b.

**pāvija** (for *pāvija*) pass.pr.  
III pers.sg. 10, 16.

**pāvātā** pr.part. 30, 7.

**pāvati** pr. III pers.pl. 27, 9.

**pāvaiḥ** pp.(m.) I pers.sg.  
18, 30.

**pāvai** fut. II pers.sg. 23,  
16.

**pāvāyāṇḍāṇḍ** fut.part.  
(with post. *kāraṇḍ*) 0, 0.

**pāvijati** pass.pr. III pers.  
pl. 27, 6.

**pāva** pr. III pers.sg. 31, 1.

**pāvo** (Sk. *pāda*) m.nom.sg.,  
foot, leg 11, 4; **BLOCH** 266 a,  
267 a; **TURNER** 371 b.

**pāhāṇḍ** (Sk. *prabhāṇḍa*) f.instr.  
sg., dawn, day-break 24, 7.

**pāhāṇḍī** (Sk. ✓ *pad*) v., to see;  
**TURNER** 178 b.

**pātā** pr.part. 28, 4.

**pātu** pr.part.(m.) 29, 11.

**pāhata** pr.part.(m.)nom.  
■ 0, 18.

**pāhātā** pr.part. 27, 7.

**pāhāti** pr. III pers.pl. 18,  
19.

**pāhijati** pass.pr. III pers.  
pl. 27, 8.

**pāhijayā** past part. 27, 18.

**pāhi** imp. III pers.sg. 27,  
12.

**pāhuni** aba. 32, 8.

**pāha** pr. III pers.sg. 31, 5.

pāhō fut. I pers.pl. 15, 7.  
 pāhō inf. 11, 3.  
 pāhāṇā? (Sk. pra √ kṣā) v., to become visible, shine, (causa) illuminate.  
 pāhāṇi pp.adj.(m.)instr. sg. 24, 7.  
 pāho imp. III pers.sg. 25, 3.  
 pāhāra (Sk. prahāra) m., a division of time (about three hours), BLOCK ■ a, TURNM 370 b.  
 pāhāra nom.pl., (used adverbially) 17, 11.  
 pāhārī loc.sg. 2, 14.  
 pāhāja (Sk. prahāṇa-dāya?) n.nom.sg., expense, paṇama 28, 5; BLOCK 347 b.(?)  
 pāhija (Sk. pra √ āp) opt. III pers.sg., ■ attain to, obtain 18, 25; BLOCK ■ b, TURNM 172 b.  
 pāhūcārī-cl (Sk. prāhūcārī-ka-dāra) m.obl., hospitality, reception 18, 28; BLOCK 367 b, TURNM 378 b.  
 pihā (Sk. √ pī) v., to drink; BLOCK 368 a, TURNM 378 b.  
 pījā ■. imp. II pers.pl. 16, 8.  
 pījāṇī caus. pp.(n.) III pers.sg. 16, 10.  
 pījāṇī caus. fut. I pers.pl. 16, 8.  
 pivā inf. 13, 18.  
 pītā (Sk. pītr) m.nom.sg., father 21, 1.  
 pīlā-pāṭī (Tamil pīlāṭī) n.obl., young one (of a bird) 31, 8; BLOCK 368 b.  
 pīyūkhā-co (Sk. pīyūkhā) n.obl., ambrosia, nectar 25, 5.  
 pōjāra (Sk. pōjā-dāra) m.dat.sg., priest, worshipper 3, 7; TURNM 384 b.

puḍatī (Sk. paratāḥ) ind., ahead, in front of 27, 7.  
 puḍhā (Sk. paratāḥ) ind., ahead, in front of 9, 12.  
 puḍhāru (Sk. paratā-dāra) m.acc.sg., boon, promise 28, 4.  
 puḍhē (Sk. paratāḥ) ind., ahead 12, 8.  
 pūṇa (Sk. pūṇa) ind., indeed, verily 28, 10.  
 pūṇu (Sk. pūṇa) ind., but, however 29, 1.  
 pūṇakapi (Sk. pūṇa-kapi) ind., again, moreover 9, 8.  
 pūṇācarāṇa (Sk. pūṇa-carāṇa) n.nom.sg., preparation (for annihilation) 15, 5.  
 pūrāṇa (Sk. pūrāṇa) n.nom.pl., mythological work 23, 10.  
 pūrīṇa (Sk. pūrī) pp.(n.) III pers.sg., to bury 13, 2; TURNM 380 b.  
 pure (Sk. √ pūr) pr. III pers.sg., to suffice 23, 11; TURNM 385 b.  
 purva (Sk. pūrva) f., east direction.  
 pūrviṇī adj.(f.)loc.sg., east-ern 14, 9.  
 purva loc.sg. 9, 12.  
 puṣagā (Sk. √ praś) v., to ask, question; BLOCK 360 b, TURNM 384 a.  
 puṣatī pr. III pers.pl. ■ 16.  
 puṣā imp. II pers.pl. 17, 4.  
 puṣāvīṇī fut.part (f.) III pers.pl. 16, 17.  
 puṣīṇa pp.(n.) III pers.sg. 7, 10.  
 puṣe pr. III pers.sg. 17, 3.  
 puṣā inf. 7, 14.  
 puṣā inf. 21, 4.  
 puṣīṇa (Sk. pra √ pūṣ) pp.(n.) III pers.sg., to clean, wipe out 13, 12; BLOCK 380 a, TURNM 384 b.

pūjita (Sk. pūjyita) adj.(m.)  
nom.sg., worshipper 10, 7.  
pūjiva (Sk. pūjita, √ pūj) n.  
nom.sg., core, inner portion  
36, 1.  
pūta (Sk. pūta) m.nom.sg.,  
son 7, 1; BLOCK ■ b, TUR-  
NER 385 a.  
pūru (Sk. pūra) m.nom.sg.,  
flood, swelling of river 24, 9.  
pūrṇa (Sk. pūrṇa) adj.(m.)  
nom.pl., complete, full 26, 7.  
pūrvaṛdha (Sk. pūrva-ardha)  
num.adj.nom.sg., first half,  
15, 22.  
pūsa (Sk. pūsha) n.nom.sg.,  
tail 11, 5.  
pai (Sk. prati ?) ind., (used =  
an expletive) 5, 12; BLOCK  
370 b.  
paika-cā (-ī- Comp. Sk. paśu,  
Lat. pecus) m.obl., money 5,  
1.  
paiśa (Sk. pratīśa) f.acc.pl.,  
promise, vow 29, 13; BLOCK  
370 b, TURNER 447 b.  
paila (Sk. prati-Pk. ila) adj.,  
belonging to ■ other side  
24, 12.  
pailākadauni (see paila) adv.,  
from beyond 14, 10.  
pokhiti (Sk. √ pūj) pr.part.  
adj.(f.) nom.sg., feeding, nour-  
ishing 30, 2; TURNER 392 b.  
poṭa (Sk. pūṣa, = Kannad  
poṣa) n., belly, stomach;  
BLOCK 371 a, TURNER ■ a.  
poṭa nom.sg. 11, 5.  
poṭi loc.sg. 24, 4.  
pophali (Sk. pūga-phala) f.  
nom.pl., betal-nut 4, 2; BLOCK  
371 b.  
porē(ho) (Sk. pūtra-ka, or  
poṭa ?) n.voc.pl., child 12, 13;  
TURNER 392 a.

pohari (Sk. poṭa ?) f.nom.sg.,  
germ, seed 23, 9; BLOCK 371  
b, TURNER 393 b.  
paurāṇiku (Sk. paurāṇika) adj.  
(m.) nom.pl., mythologist, ser-  
moniser 19, 2.  
paurṇamāsyam (Sk. pūrṇamā,  
and ■. paurṇamī, blending  
of) f.loc.sg., (Sk. forma), on  
the full-moon day 2, 2.  
Pāvādeva (Sk. padma-deva)  
m.nom.sg., pers. ■ 2, 7.  
prakatīlā (Sk. prakāśa < pra-  
kāśa ?) pp.(n.) III pers.sg.,  
to display, manifest 30, 10.  
prakāśā-cā (Sk. prakāśa) m.  
obl., light 24, 12.  
prakāśali (Sk. pra √ kśā) pp.  
adj.(f.) III pers.sg., to be-  
come manifest or evident 11,  
14.  
prakāśa-viga (Sk. prakāśya)  
adj.(n.) obl., instrumental of  
manifestation 14, 12.  
prapakūṭhā (Sk. parṇa-kūṭh-  
ā) f.loc.pl., hut made of  
leaves, (hence) hermitage  
32, 7.  
pratikūṭhī (Sk. prati-kūṭhā)  
n.loc.sg., each pit (of Sacri-  
fice) 19, 23.  
pratipālu (Sk. pratīpā) m.  
nom.sg., protection, preserv-  
ing 9, 7.  
pratīśa (Sk. pratīśā) f.acc.  
sg., eulogy, praise 19, 34.  
Pratīghāṇkai (Sk. Pratīghā-  
na) n.dat.sg., place-name 16,  
23.  
pratiṭi (Sk.) f.nom.sg., perso-  
nal experience 14, 17.  
pratyaḡbodhā-cayā (Sk. prat-  
yaḡ-bodha) m.obl., direct ex-  
perience or knowledge 24, 10.  
pratyaḡhi (Sk. prati-gāha) adv.  
(by loc.), every day, daily 9,  
7; 7, 2.

pratyopakāra (Sk. *prati-upa-kāra*) m. acc. sg., return obligation 18, 24.

pradeśā (Sk. *pradeśa*) m. dat. sg., locality ■ 4.

pradhāna (Sk.) m., Royal minister.

pradhāna nom. sg. 6, 8.

pradhānā instr. sg. 7, 22.

prabandha (Sk.) m., literary composition.

prabandha nom. pl. 28, 1.

prabandhāś instr. sg. 28, 8.

prabandhālata-cl (Sk. *prabandhā-latā*) f. obl., cropper of poetical composition 28, 7.

prabhava (Sk. *prabhava*) m., nom. sg., birth, creation 0, 2.

prameyā-cl (Sk. *prameya*) n. obl., content (of a literary work) 28, 4.

prasāda (Sk.) m., favour, grace.

prasāda-cl obl. 18, 8.

prasāda nom. sg. 19, 30.

prasāda instr. sg. 6, 8.

prahara (Sk.) m. nom. pl., period of about three hours 19, 7.

prāṇa (Sk.) m., life, breath of life.

prāṇa nom. pl. 10, 9.

prāṇa-cl obl. 20, 14.

prāṇāś dat. sg. 20, 2.

prāṇijāta (Sk. *prāṇi-jāta*) n., nom. sg., (coll.), species of living beings 28, 8.

prāṇi (Sk. *prāṇi*) m., living being, person.

prāṇiyāni dat. pl. 23, 4.

prāṇiye nom. pl. 23, 18.

prāyascitta (Sk.) n. nom. sg., penance, atonement 18, 25.

prārthā (Sk. *prārthā*) inf., to pray, request ■, 24.

priti (Sk. *priti*) f. nom. sg., affection 18, 7.

pratna (Sk. *pratyatna*) m. acc. sg., effort 20, 3.

praudha-pratāpaka-ravartī (Sk. *praudha-pratāpa-oakra-vartī*) adj. (m.) nom. sg., emperor of great fame ■ valour (being a title of Rāmacandra Yādava) 5, 5/8.

phallārttha (Sk. *phāṇita-ārtha*) m. nom. sg., conclusion, ■ 20, 1.

phala (Sk. *phala*) n., fruit; Bloch ■ b, TURNER ■ a.

phala acc. sg. 19, 31.

phalā nom. pl. 18, 10.

phalati (Sk. *√ phal*) pr. III pres. pl., ■ bear fruit 20, 11.

phalapatrachāyā (Sk. *phala-patra-chāyā*) f. instr. pl., fruit, ■ shadow 32, 8.

phalabhoga (Sk. *phala-bhoga*) m. nom. sg., enjoyment of the fruit 22, 2.

Phāgaṇipura (Sk. *Phālgunipura*) n. nom. sg., place-name (metron. for Paṇḍharpura) 6, 1; Bloch 372 b, TURNER 404 a.

phīta (Sk. *√ phī*) pr. III pres. sg., to disappear, vanish 24, 7; Bloch 373 b, TURNER 405 b.

phuṣkita (Sk. *phuṣ*, onomatop. *√ kṛ*) pr. part., ■ blow 28, 6; TURNER 407 a.

phuṣā (Sk. *phuṣ*) pp. (n.) III pres. sg., to break 37, 7; Bloch ■ b, TURNER ■ b.

phuṣi (Sk. *phuṣa*) adj. (f.) nom. sg., real, true 28, 12.

phuṣā (Sk. *phuṣa*) adv. (by instr.), verily 28, 9.

phulā (Sk. *phāṇita*, nom. v.) ■ (m.) III pres. sg., to bloom, blossom 22, 4.

phulā (Sk. *phula*) n. nom. pl., ■ war 6, 1; Bloch 374 a, TURNER 408 b.

phūḷasārī (Sk. puṣpa-sarī) f.  
nom.sg., garland ■ flowers 9,  
9.

phoḍaṇē (Sk. √ aphāḥ, caus.)  
v., to destroy, nullify; BLOCH  
274 a.

phoḍit pr. III pers.pl.  
12, 4.

phoḍlī pp.(m.) III pers.pl.  
18, 12.

phoḍī fut. III pers.sg. 3, 9.

phoḍī (Sk. sphuṣṭā) f.acc.pl.,  
fragment, portion 12, 10.

bandī (Sk. bandhā) m.loc.sg.,  
bondage ■ imprisonment 24, 4.

barava (Sk. vara-) f.nom.sg.,  
beauty 28, 10.

baravi (Sk. vara-) adj.(f.)  
nom.sg., beautiful, charming  
18, 13; BLOCH 274 b.

baravāpaga (Sk. vara-) nbotr.  
n.acc.sg., beauty 30, 8.

bala (Sk.) n.nom.sg., strength  
28, 3; TURNER 424 a.

Baladvanīyakō m.instr.sg.,  
para. name (with the title  
Nayaka) 5, 7.

babuta (Sk. bahutaya) adj.,  
much, considerable in quan-  
tity 7, 8; TURNER 427 b.

bahurūpa (Sk. bahu-rūpa) adj.  
(m.)acc.sg., manifold, multi-  
form 30, 7.

bahuvana (Hind of Sk. bahva  
■ Sk. bahubh) adj., many,  
numerous 22, 5.

balā (Sk. bhāryā > Pk. bhārid  
> bhāirā) f., (i) woman,  
(ii) wife.

balā nom.sg. 13, 17.

balā instr.pl. 18, 28.

balāte dat.pl. ■, 17.

Bālā (see bālā, ■ f., pers.  
■ (of a disciple of Cakra-  
dhara).

Bālān-cayā obl. 17, 12.

Bālā instr.pl.(hon.) 2, 8.

Bālā nom.pl., (hon.) 12, 12.

bāṇa (Sk.) m.nom.pl., arrow  
20, 4.

bāndhaṇḍ (Sk. √ bandhā) v., ■  
bind, tie; BLOCH 275 a, TURNER 430 a.

bāndhāva fut.part.(m.) III  
pers.sg. 20, 12.

bāndha fut. I pers.sg. 3, 5.

bāndhauni fut. I pers.pl. 8,  
8.

bāndhauni nbs. 18, 23.

bāpa (Pk. bappa, ■, √ vap,  
to procreate) m., father;  
BLOCH 275 a, TURNER ■ a.

bāpā voc.sg. 28, 5.

bāpā-kārapā obl. 14, 4.

bāpuḍa (Pk. bappa-) adj.,  
pitiable, poor, insignificant;  
BLOCH 275 a, TURNER 420 b.  
bāpuḍiyai (m.) dat.sg. 18,  
31.

bāpuḍa (m.) nom.pl. 22, 2.

bāva (Sk. mapi) f.nom.sg., pond,  
well 5, 7; BLOCH 275 b.

bāvand (Sk. pāvana?) n.nom.  
sg., sandal-wood 33, 2.

bāsaṇṭu (Sk. viṣa-vaṇṭu) m.nom.sg.,  
poison, poisonous element ■  
1.

bāhirin (Sk. bahir-) adj., ex-  
ternal, outer 4, 2; BLOCH 276  
a, TURNER 428 a.

bāhiri (Sk. bahir) adv. (by  
loc.), outside ■, 8.

bāhya (Sk.) adj., outer 33, 4.

bājākāṇī (Sk. bājaka) n.dat.sg.,  
young one, infant 31, 5.

bājanitrā (Sk. bāla-mitra) ■  
voc.sg., friend from boyhood  
18, ■.

bājā-pāṇī (Sk. bāla) nobl.,  
young one 31, 5; BLOCH 276 a.

bāḷī (Sk. bālīkā) f., (i) young girl, (ii) daughter.

bāḷī instr.sg. 21, 2.

bāḷī voc.sg. 21, 4.

bibhacchu (Sk. bibhāṣa) ———  
sg., poetical sentiment (Ras)  
of disgust 20, 11.

bibhāṣati (Sk. bibhāṣa, David  
of √ bāḷh) pr. III pers.pl. to  
blame, censure 19, 84.

bīrāya (Sk. vīrodhā-) n.acc.sg.,  
competition, rivalry 28, 7.

bījē (Sk. vṛjāna, √ vṛj) n.  
nom.sg., exit, going away 7,  
4.

budhī (Pk. budḍai, Sk. √  
budh, to conceal) pp.(n.) III  
pers.sg., to drown, sink 28,  
10; BLOCK — b, ———  
—, a.

budhī (Sk. budhā) n.loc.sg.,  
base, bottom 22, 7.

buddhibodha (Sk. buddhi-bō-  
dha) n.nom.pl., (in comp.),  
intellect and knowledge 24, 6.

buddhimatī (Sk. buddhimat)  
adj.(m.)instr.pl., gifted with  
intellect 20, 8.

bundha (Sk. budhā) m., base  
or bottom (of a tree) | TUR-  
NEM 488 b.

bundhu nom.sg. 4, 4.

bundhu nom.pl. 4, 4.

baḷa (Sk. baḷavardā) m., bul-  
lock, ox.

baḷa nom.pl. 8, 8.

baḷā instr.pl. 4, 2.

baṣaṇē (Sk. apa √ vā) v., to  
sit; BLOCK 377 a, TURNER  
426 b.

baṣa imp. II pers.sg. 18,  
28.

baṣati pr. III pers.pl. 8, 9.

baṣai pp. (m.) II pers.  
sg. 9, 2.

baṣaiyā pp.(f.) III pers.  
pl. 8, 10.

baṣai pp.(m.) III pers.pl.  
15, 8.

baṣav III ——— pp.(f.) III  
pers.sg. 29, 12.

baṣa pr. III pers.sg. 27, 14.

boṭa (Kannad boṭu) n.dat.sg.,  
finger 27, 6.

boneyā (Sk. oḍama) n.dat.sg.,  
meal offered to a deity 8, 9.

bori-āyā (Sk. bādari) fobl., the  
jujube tree 12, 7; BLOCK 377  
a, TURNER 421 a.

bola (see bolāṇē) m., (i) word,  
(ii) reproof, charge.

bolā (i) nom.pl. 20, 5.

— (i) gen.pl. 28, —

bolā-cā (i) obl. 20, 1.

bolān-cāyā (i) obl. 28, 9.

bolu (i) ——— 19;  
nom.pl. 28, 2.

bolu (ii) nom.sg. 15, 15.

bolāṇē (Sk. √ vāh) v., to  
speak; BLOCK 377 b, TURNER  
461 b.

bolatātī pr. III pers.pl. 10,  
—.

bolati pr. III pers.pl. 20, 2.

bolati pr.past.adj.(m.)nom-  
pl. 28, 6.

bolava pass.pr. III pers.sg.  
32, 9.

bolijāṇa pass.fut. III pers.  
sg. 20, 10.

bolīā pp.(m.) III pers.sg.  
20, 4.

boṭa pr. III pers.sg. 11, 1.

boṭa inf. 17, 10.

boṭauni abs. 19, 32.

bolāṇē (see bolāṇē above) n.,  
nom.sg., 21, 1; acc.sg. 20, 8;  
talk.

bolāvi (Sk. √ vāh, caus.) pr.  
III pers.sg., to call, send for  
22, 8; TURNER 461 b.

brāhmadevīyā-cā (Sk. brāhma-  
vidyā) fobl., spiritual know-  
ledge 22, 10; -cā, 20, 7.

**brahmayida** (Sk. *brahma-ida*)  
adj.(m.)nom.pl., one who  
knows the Brahman 22, 1.

**brahmasāpā-cīye** (Sk. *brahma-  
śāpa*) m.obl., spiritual curse  
28, 12.

**Brahmādikā** (Sk. *Brahmā-  
-dikā*) m.dat.pl., including  
God Brahman 80, 12.

**brahmottara** (Sk.) n.nom.sg.,  
kind of income or levy earned  
by Brahmins 4, 1.

**brāhmaṇa** (Sk.) m., a Brahmin,  
■ belonging to the class of  
■.

**brāhmaṇā** dat.pl. 4, 1.

**brāhmaṇā** gen.sg. 8, 1.

**brāhmaṇā-pratyā** obl. 6,  
10.

**brāhmaṇī** instr.pl. 4, 1.

**brāhmaṇu** nom.sg. 8, 15.

**brāhmaṇā** instr.sg. 8, 15.

**brāhmaṇī** (Sk.) f., wife of  
Brahmin.

**brāhmaṇitā** dat.sg. 8, 12.

**brāhmaṇī-puṭhā** obl. 8, 15.

**brīdā** (Sk. *brīda*) n.acc.pl.,  
claim of excellence, ■■en of  
fortē 21, 8.

**bhaktajana** (Sk. *bhakta-jana*)  
m.nom.pl., (pleonastic), de-  
votess, disciples 13, 15.

**bhaktabandhu** (■ ■ *bhakta-  
-bandha*) m.acc.sg., bond ■  
tie of the devotees 21, 3.

**bhaktamālā** (Sk. *bhakta-mā-  
-lā*) f.instr.pl., chain or  
group of devotees 5, 1.

**■bhaktā** (Sk. *bhakta*) adj.(m.)  
dat.pl., devotees 14, 15.

**■bhakti** (Sk.) f., devotion.

**■bhakti-cl** obl. 29, 8.

**■bhakti-clye** obl. 23, 15.

**■bhaktibhāvē** (Sk. *bhakti-  
-bhāva*) m.dat.sg., sentiment  
of devotion 30, 3.

**■bhaktirasa** (Sk. *bhakti-rasa*)  
m., poetical sentiment of de-  
votion.

**■bhaktirasa-cl** obl. 23, 11.

**■bhaktirasi** loc.sg. 30, 4.

**■bhaktivachaju** (Sk. *bhakti-vat-  
-sa*) adj.(m.)nom.sg., ■  
or affectionate to devotees  
21, 6.

**■bhāṅgalā** (Sk. *bhāṅga*, √  
*bhāṅj*) pp.adj.(n.)dat.sg.,  
broken, damaged 8, 10/11;  
■ 377 b.

**■bhajayā** (Sk. √ *bhāj*) v., to re-  
vere, worship; ■ 468 b.

**■bhajati** pr.part. 28, 4.

**■bhajāvayāgi** fut.part.(n.)  
dat.sg. 23, 2.

**■bhajī** pr.pers. III pers.  
sg. 28, 2.

**■bhajī** opt. III pers.pl. 25,  
7.

**■bhāṭa** (Sk. *bhāṭa*) m., title  
affixed to the name of a  
learned Brahmin.

**■bhāṭa** nom.pl., (hon.) 14, 2.

**■bhāṭī** instr.pl., (hon.) 14,  
18.

**■Bhāṭobhā** (Sk. *bhāṭa-uyā*)  
m., pore name (of a senior  
disciple of Caṅkadhara), with  
the title *bhāṭa* affixed.

**■Bhāṭobhā** nom.pl., (hon.)  
17, 5.

**■Bhāṭobhā-pāi** obl. 15 ■

**■Bhāṭobhā-pāsauni** obl. 15,  
4.

**■Bhāṭobhā-puṭhā** obl. 15,  
18.

**■Bhāṭobhā** instr.pl. (hon.)  
15, 17.

**■Bhāṭobhā** instr.pl. (hon.)  
12, 5.

**■bhāṇā** (Sk. √ *bhāṇ*) v., to  
say, speak.

**■bhāṇasū** inf. 19, 2.

**■bhāṇasūni** abs. 19, 14.



bhāyatāḥ pp.(n.) III pers.  
ag. 19, 3.  
bhāḍvā intpart.(n.) III  
pers.ag. 19, 19.  
bhāḍauni abā, (meaning,  
hence or therefore) 10, 12.  
bhāyāka (Sk. bhāyāka)  
m.nom.ag., poetical sentiment  
of fear (as one of the nine  
Rasas) 30, 10.  
bhāṭī (Sk. √ bhṭ) pr. III  
parapl., to fill, hold 20, 4.  
bhāṭvācā-co (Sk. bhāṭvā-)  
m.obl., certainly, guarantee  
20, 4; TURNER 470 a.  
bhāṭ (Sk. bhāṭ) m.nom.pl.,  
load, ware, goods 23, 5;  
377 b.  
bhāṭvā (Sk. bhāṭvā-) m.  
ag., guarantee, trust 22, 4;  
TURNER 470 a.  
bhāṭ (Sk. bhāṭ) adj.(f.)  
m.obl., good, nice 23, 5;  
BLOCK 377 b, TURNER 471 a.  
bhāṭvā (Sk. bhāṭvā) m.  
dat.ag., bee 22, 5.  
bhāṭ (Sk. bhāṭ) f.loc.ag., eye-  
brow 27, 12; BLOCK 378 a.  
bhāṭ (Sk. bhāṭ) adj.(m.)  
dat.pl., many 5, 7.  
bhāṭ (Sk. bhāṭ) m.nom.ag.,  
brother 31, 1; BLOCK 378 a,  
TURNER 472 a.  
bhāṭ (Sk. bhāṭ) m.nom.pl.,  
brother 15, 1; BLOCK 378 a,  
TURNER 472 a.  
bhāṭ (Sk. bhāṭ) f.,  
brother's wife.  
bhāṭ nom.ag. 19, 40.  
bhāṭvā instr.ag. 18, 22.  
bhāṭ (Sk. bhāṭ, √ bhāṭ)  
pp.(m.) III parapl., to tire,  
be exhausted 19, 7; BLOCK  
378 a, TURNER 473 b.  
bhāṭ (Sk. bhāṭ, √ bhṭ, to  
rest) m.nom.ag., greens,

vegetable 31, 3; TURNER 474  
a.  
bhāṭ (Sk. bhāṭ) m.acc.ag.,  
burden, weight 27, 11.  
bhāṭ (Sk.) f., wife.  
bhāṭvā dat.pl. 19, 38.  
bhāṭvā instr.ag. 18, 22.  
bhāṭ (Sk.) m., emotion, senti-  
ment.  
bhāṭ nom.ag. 31, 4.  
bhāṭ nom.pl. 26, 10.  
Bhāṭvācā m.nom.ag., para-  
name, 5, 2/3.  
bhāṭvācā-cl (Sk. bhāṭvācā-)  
m.obl., poetical sentiment of  
devotion, 28, 7.  
bhāṭvā (Sk. bhāṭvā) adj.  
(m.) dat.pl., full of devotion-  
al emotion, 31, 5.  
bhāṭ (Sk. bhāṭ, caus. of  
√ bhṭ) pr. III parapl., to  
think, to oneself, 19, 25;  
379 a.  
bhāṭ (Sk.) f.nom.ag., lan-  
guage, 20, 12; 478 a.  
bhāṭvā (Sk. √ bhṭ 7 with  
opposite meaning) pr.part.,  
to fade out, pale, 26, 6.  
bhāṭvā-cl (Sk. bhāṭvā)  
m.obl., religious mendicant,  
28, 7.  
bhāṭ (Sk. bhāṭ) f.acc.ag.,  
alms, begging, 31, 1; BLOCK  
380 a, TURNER 476 b.  
bhāṭ (Sk. bhāṭ) f.nom.ag.,  
initiation, 16, 18; nom.ag.,  
begging, 16, 22.  
bhāṭ (redupl.) (Sk. √ bhṭ) pr.  
part., to be afraid, to fear,  
12, 10; BLOCK b.  
bhāṭ (Sk. bhāṭvā) adv.  
(by loc.), in, inside, 7, 2;  
TURNER 477 a.  
bhāṭvā-sāṭvā (Sk. bhāṭvā-  
sāṭvā) adj.(m.)obl., wall-  
like, 11, 9; BLOCK 379 b,  
TURNER 477 a.

**Bhīmakā** (Sk. *Bhīmaka*) *n.gen.*  
sg., pers. name (of the father  
of Rukmiṇī), 21, 4.

**Bhīmakumariyā** (Sk. *Bhīmaka*  
-*kumārī*) *f.dat.*sg., daughter  
of *Bhīma* (-ka), 28, 8.

**bhūlī** (Sk. *bhūmī*) *f.instr.*sg.,  
floor, ground, 12, 18; **BLOOR**  
■ a, **TURNER** 478 ■

**bhukalī** (Sk. *bubhukṣita*, from  
Desid. of √ *bhuj*) *pp.* *adj.*,  
hungry, **TURNER** 488 b.

**bhukallayātā** (*m.*) *dat.*sg.,  
22, 9.

**bhukallī** (*f.*) *nom.*sg., 18, 41.  
**bhukallī** (*m.*) *III pers.*pl.,  
19, 8.

**bhulālī** (Pk. *bhulālī*, ■. √  
*bhavadī* ?) *pp.* (*m.*) *II pers.*  
■ to be attracted or tempted,  
21, 4; **BLOOR** 380 a, **TURNER**  
481 a.

**bhult** (see above) *f.nom.*sg., in-  
fatuation, temptation, 20, 6.  
**bhūka** (Sk. *bubhukṣa*) *f.*, hun-  
gry; **BLOOR** ■ a, **TURNER**  
482 b.

**bhūka** *nom.*sg., 19, 8.

**bhūka** *instr.*sg., 19, 9.

**Bhūcaranāthapādapaṅkaja-**  
**bhramara** (Sk. *bhū-carā-*  
*nātha-pāda-paṅkaja-bhṛa-*  
*mara*) *adj.* (*m.*) *nom.*sg., bee  
■ the lotus of the feet of  
*Bhūcaranātha*), 2, 2/8.

**bhūtalī** (Sk. *bhū-tālī*) *n.loc.*sg.,  
earth, world, 26, 4.

**bhūṭā** (Sk. *bhūṭa*) *n.dat.*pl., liv-  
ing being, 25, 2.

**bhūpā-cā** (Sk. *bhūpa*) *mobl.*,  
king, 4, 4.

**bhūpāśāḍika** (Sk. *bhūpa-śā-*  
*ḍika*) *m.nom.*pl., inclusive of  
kings, 27, 5.

**bhūmī** (Sk.) *f.*, land.

**bhūmī** *nom.*sg., 3, 6.

**bhūmī** *nom.*sg., 3, 5/8.

**bhūmī** (Sk.) *nom.*sg., 4, 4.

**bhūmībhāra** (Sk. *bhūmī-bhāra*)  
*macc.*sg., burden to the earth,  
21, 5.

**bhoga** (Sk. *bhoga*) *n.instr.*sg.,  
fear 15, 11; **BLOOR** 379 b.

**bhogaṣ** (Pk. *bhāṣa*, Sk. √  
*mū* ? cf. **TURNER** 482 b.) *v.*,  
to meet.

**bhogaṣ** *pp.* (*m.*) *III pers.*  
pl., 16, 24.

**bhogaṣyāṣī** *fut.*part., 18,  
22.

**bhoga** *pr.* *III pers.*sg., 33, 8;  
*pr.* or *fut.* *III pers.*sg.,  
20, 3.

**bhogaṣu** *imp.* *III pers.*pl.,  
25, 4.

**bhoga** (see *bhogaṣ*) *f.nom.*sg.,  
meeting, ■, 17.

**bhogaṣyāṣī** (Sk. √ *bhī*) *caus.* *pp.*  
(*m.*) *III pers.*sg., to frighten,  
■, 9; **BLOOR** 380 b.

**bhogaṣyāṣī** (Sk. *bhoga-ṣyāṣī*)  
*fobl.*, river of duality, 24, 8.

**bhogaṣ** (Sk. *bhoga*, √ *bhī*)  
*pp.* (*f.*) *III pers.*sg., to cut,  
divide, 27, 16; **BLOOR** 380 b,  
**TURNER** ■ b.

**bhogaṣ** (Sk. *bhoga*) *mobl.*,  
difference, distinction, (here)  
duality, 24, 7.

**bhogaṣ** (Sk. *bhoga*, √ *bhī*)  
*caus.* *pr.* *III pers.*sg., to make  
or cause to enjoy, 24, 6.

**bhoga** (Sk. *bhoga*) *m.loc.*sg.,  
enjoyment, pleasure, 23, 3.

**maga** (Sk. *mārga* ?) *ind.*, *adv.*  
of time; afterwards, then, 6,  
12; **BLOOR** 381 ■

■ (Sk. *mākara*) *m.*, cro-  
codile (male).

**magaru** *nom.*sg., 18, 21.

**magaru** *dat.*sg., 18, 9.

maṅgalamahārī (Sk. maṅgala-  
mahārī) f.nom.sg., good  
fortune and great prosperity  
(a formula used to conclude  
an inscription), 6, 1. (For  
maṅgala see BLOCH 381 a.)  
maṅgalā-cā (Sk. maṅgala) n.  
obl., auspicious, 23, ■  
maṭhā ■. maṭhā m.dat.sg.,  
hermitage, monastery, 4, 3.  
maṭha (Sk. maṭha) m., hermit-  
age, temple; BLOCH 382 b,  
TURNER 404 a.  
maḥā dat.sg., 4, 1/3.  
maḥāśal dat.sg., 14, 21.  
maḥā-cana obl. 4, 3.  
maṭhārtu (Sk. maṭha-  
rta) m.nom.sg., essence,  
purport, 20, 1; BLOCH 382 b,  
TURNER 404 a.  
Madana (Sk.) m., Cupid.  
Madanā dat.sg., 30, 5.  
Madanā-cā obl. 26, 11.  
Madanavanjivani (Sk. Madana-  
vanjivani) f.nom.sg., narra-  
tor of Cupid, 26, 9.  
madhā-cyā (Sk. madhu) m.  
obl., honey, 20, 4.  
Madhurai m.nom.sg., per-  
name, 2, 5.  
Madhuvaya (see Madhurai) m.  
nom.sg., 2, 8/9.  
madhya (Sk.) adj.(m.)nom.sg.,  
middle position = ■ 0, 2.  
madhyamulanti (Sk. madhya-  
mūla-anti) f.nom.sg., local  
prevailing custom, 8, 8.  
madhyāhni (Sk. madhyāhna)  
m.loc.sg., mid-day, 24, 10;  
TURNER 491 b.  
■ (Sk. manas) n., mind;  
TURNER 491 b.  
manā-cyā obl. 31, 1.  
manāś dat.sg., 20, 10.  
manī loc.sg., 18, 30.  
manī-cā obl. 18, 31.

mandē (Sk. marda) adj.(m.)  
instr.sg., soft, slow 38, 10.  
Manmatha (Sk.) m., Cupid.  
Manmathā-cī ■. 26, 2.  
Manmathā-cyā obl. 26, 4.  
mayūrā-cyā (Sk. mayūra)  
m.obl., peacock, 32, 4.  
marā (Sk. √ mr) m.nom.sg.,  
dying, death, 28, 12.  
maraga (Sk.) n., death.  
maraga nom.sg., 27, 11.  
maragā-cā obl. 28, 5.  
maragē (Sk. √ mr) v., to die;  
■ n., ■ 494 b.  
■ imp. II pers.sg., 18,  
43.  
maravala caus.fut. III pers.  
sg., 18, 20.  
marā imp. II pers.pl., 12,  
■.  
marāna fut. I pers.sg., 18,  
20.  
■ imp. III pers.sg., 18,  
43.  
malā pp.adj.(m.)nom.sg.,  
18, 7.  
■ pp.adj.(f.)nom.sg., 18,  
8.  
malayā pp.obl. 28, 12.  
mardācyā (Sk. mardana-) m.  
nom.sg., massacre, 7, 18.  
Marhāṭī (Sk. Mārāṭī) f.,  
name of a language (Marā-  
ṭhī), BLOCH 383 a, TURNER  
494 a.  
Marhāṭī nom.sg., 20, 12.  
Marhāṭīya instr.sg., 20, 1.  
malā (Sk. māla, or māla)  
m., orchard, field.  
malā nom.sg., 8, 9.  
malā nom.pl., 8, 12.  
mallu (Sk. mallu) m.acc.sg.,  
athlete, champion, 28, 4;  
TURNER ■ a.  
mavagā (Sk. √ mā) v., to mea-  
sure; BLOCH 387 a, TURNER  
504 a.

mavāvṣ opt. III pers.sg., 4, 8.  
 maviḥ pass.pr. III [ ] sg., 0, 8; 4, 8.  
 mānāf-cā (Sk. *mānāśā*) n. obl., (adj.), crematory, 10, 3; BLOCH [ ] b, TURNER [ ] 5 a.  
 Mahādāśā f.instr.sg., pers. name (of the authoress of *Dhavaśā*), 10, 1.  
 mahājana (Sk.) m., leader or chief of the town; TURNER 498 a.  
 mahājanā-pāl obl., 18, 22.  
 mahājan f.instr.pl., 18, 22.  
 Mahādevo (Sk. *mahā-deva*) m. nom.pl., (hon.), pers. name, 0, 2.  
 mahānubhāvō (Sk. *mahā-anubhāva*) adj.(n.)nom.pl., having rich experience, wise, 20, 10.  
 mahāpuruṣa-ho (Sk. *mahā-puruṣa*) m.voc.pl., sire, celebrity (in the mode of addressing a [ ]), 19, 20.  
 mahāmāyāśāśvara (Sk. *mahā-māyāśāśvara*) m.nom.ag., supreme chief of a region (being a title of Udayādityadeva), 8, 4.  
 mahāvākya (Sk. *mahā-vākya*) n.acc.sg., the principal sentence, (here) a particular topic in [ ] Philosophy of the Mahānubhāva sect), 17, 4.  
 mahāviddhī-cā (Sk. *mahā-viddhī*) f.obl., great mystical power, 24, 9.  
 mahimāna (Sk. *mahīman*) n. acc.sg., greatness, glory, 22, 2.  
 mahimā-cā (Sk. *mahīmā*) f. obl., greatness, majesty, 20, 0.  
 [ ] (Sk. *māhu-kṣetra*) n.nom.ag., name of a field, 0, 10; TURNER 521 b.

majayānīś (Sk. *Majaya-anīśa*) m.instr.sg., scented breeze, 38, 10.  
 majā (Sk. see *māda*) m.nom.ag., orchard, 31, 2; BLOCH 384 a.  
 mā (Sk. *mā*) ind., an expletive meaning 'and', 18, 21.  
 māuli (Sk. *māṭṭ-*) f.nom.ag., mother, 38, 8; BLOCH 384 b, TURNER 498 a.  
 māgarō (Sk. *√ mārg*) v., to ask for, seek; BLOCH 385 a, TURNER 500 b.  
 māga imp. II pers.pl., 10, 11.  
 māge pr. III pers.sg., 31, 1.  
 māgō inf., 12, 20.  
 māgā (Sk. *mārga* ?) adv., after, behind, 10, 4; BLOCH 385 a.  
 māgā (Sk. *mārga* ? - Fk. *lā*) adj., previous.  
 māgā (n.)nom.ag., 7, 16.  
 māgāli (f.)instr.ag., 10, 21.  
 māgūtā (Sk. *mārgataḥ* ?) adj. (m.)nom.ag., back, reverse, 12, 35; BLOCH 385 a.  
 māgūta (see *māgūtā*) adj.(m.) nom.pl., 19, 24.  
 mānikā (Sk. *māṇikya*) n.acc.pl., gem, jewel, 26, 8; TURNER 502 a.  
 [ ] (Sk. *māṭṭ*) f., mother.  
 māṭā nom.ag., 7, 12/14; instr.ag., 7, 16.  
 māṭa dat.ag., 30, 10.  
 Mātāpurāṇīkai (Sk. *Mātāpura-ṇīkai*) m.nom.ag., resident of Mātāpura or modern Māhūrā 0, 5.  
 māṭāvaḥ (Sk. *māṭa*, *√ māṭ*) adj.(m.)nom.pl., alluring, tempting, 28, 1; TURNER 502 b.  
 māta (K. *māta* ?) f.nom.ag., news, report, 9, 6.

māthā (Sk. *mastaka*) n., head;  
BLOOM 386 b, TURNER 502 b.

māthā loc.sg., 27, 18.

māthaya loc.sg., 24, 10.

mānāṇē (Sk.  $\sqrt{\text{man}}$  n., (i) to  
abide by; (ii) to cal-  
culate, measure; (iii) —caus.,  
to invite, honour; BLOOM 386  
b, TURNER 504 a.

mānavitī (iii) caus. III  
pers.pl., 22, 7.

mānīja (ii) pasapv. III  
pers.sg., 6, 8.

māniti (i) pr. III pers.pl.,  
18, 18.

mānīḥ (i) pp.(n.) III pers-  
eg., 2, 6.

mānā (Sk. *māyā*) f.acc.pl.,  
neck, head, 12, 17; BLOOM  
386 b.

māna (Sk. *māna*) m.nom.sg.,  
invitation, honouring, 22, 6.

māndāramandā (Sk. *māndāra-  
manca*) n.datag., mind of the  
mystic flower of the divine  
coral tree, 22, 7.

māndīyāl (Sk. *maṇḍāla-ka*) n.  
nom.pl., company, multitude,  
25, 8.

mānya (Sk.) adj., merit or  
recognition, 8, 8.

māpahārī (Sk. *māpāna-hārīn*)  
m.datag., who measures,  
4, 4.

māpita (Sk.  $\sqrt{\text{mā}}$ , *māta*) adj.  
(n.) nom.sg., measured quan-  
tity, 4, 3.

māpā (Sk. *māpāka*) n.instr.sg.,  
measure, 4, 3; BLOOM 386 b,  
TURNER 504 a.

māyārīti (Sk. *māyā-vīri*) f.  
nom.sg., night of illusion, 24,  
11.

māya (Sk. *mātṛ*) f.nom.sg.,  
mother, 51, 5; BLOOM 384 b,  
TURNER 499 a.

māraṇē (Sk. *mṛ*, caus.) v., to  
beat, kill; BLOOM 387 b, TUR-  
NER 506 a.

pr.part.adj.(m.)  
nom.sg., 10, 7.

mārīla fut. III pers.sg., 10,  
6.

Mārga (abbrv. of *Mārgasāra*)  
5, 2.

Mārgasāra (Sk. *Mārgasāra*)  
m.nom.sg., name of a month,  
5, 4.

Mārgasāra (see *Mārgasāra*)  
m.nom.sg., 1/2.

māritāṇḍa (Sk. *māritāṇḍa*) m.  
nom.pl., sun, 25, 6.

mālatī (Sk.) f.nom.sg., a spe-  
cies of a fragrant flowering  
plant (*Jasminum Grandi-  
florum*), 22, 7.

MāvalabhattīR-pāṇē (Sk. *māva-  
laka-bhaṭṭa*) m.obl., pers.  
name, 2, 4/5; BLOOM 387 a.

māvalavita (Sk.  $\sqrt{\text{mā}}$ , *māla*, caus.  
*māpavati*) pr.part.adj.(m.)  
nom.sg., to cause to set or  
withar, 24, 1.

māyā (■) *māyā* f.datag.,  
fly, 23, 13; BLOOM 386 b,  
TURNER 506 a.

māsa (Sk. *māsa*) n.nom.sg.,  
fish, 18, 12; BLOOM 386 b,  
TURNER 506 b.

māsa (Sk. *māsa*) m.loc.sg.,  
month, 27, 12; TURNER 506 b.

māhāpradhāpapatāpapakra-  
vartī (Sk. *māhā-pradhā-  
pata-pa-akra-varita*) adj.  
(m.) nom.sg., paramount so-  
vereign possessing great  
valour; (a title of Rama-  
candra Yādava), 6, 1/2.

māhāmeru (Sk. *māhā-Meru*)  
m.nom.sg., the great moun-  
tain Meru, 29, 2.

māhara (Sk. mātṛ-gṛha) n.  
nom.sg., mother's abode,  
(hence) motherly shelter, 14,  
18; BLOCK 387 b.  
māḷa (Sk. mālā) f., garland;  
BLOCK 388 a, TURNER 508 b.  
māḷa acc.sg., 0, 12.  
māḷa acc.pl., 0, 18.  
mitratva (Sk. mītra-tva)  
absr.n.nom.sg., friendship,  
18, 7.  
mītra (Sk. mītra) m.nom.sg.,  
friend, 18, 11.  
mithuna (Sk.) n.nom.sg.,  
couple, pair (of male and fe-  
male), 24, 6.  
miraci (Sk. mirāca) f.nom.sg.,  
(plant or product) of chilli-  
pepper, 31, 2; BLOCK ■ b,  
TURNER 494 a.  
mirave (?) pr. III pers.sg., ■  
display beauty or lustre, 26,  
8.  
mī (Sk. āham > Pk. ahamā,  
mami) 1st pers.pron. (sg.);  
BLOCK 288 b, TURNER 480 a.  
maja dat.sg., 18, 12.  
mā-jha obl. (adj.), mājhā  
(m.) 18, 10; mājhi (f.)  
21, 0; mājhē (n.) 14, 28.  
mā-jhiya obl., 18, 32.  
mātā dat.sg., 18, 32.  
māta dat.sg., 21, 2.  
mī nom.sg., 0, 11.  
mīyā instr.sg., 18, 44.  
mī nom.sg., 18, 22.  
māḍ (Sk. māḍa) n.instr.sg.,  
feigning, pretext, 16, 33;  
BLOCK 388 b.

1. BLOCK derives this word  
from Sk. māyī > Pk. māf-me,  
in which ■ a semantic  
change has to ■ noticed. For  
the plural base ■ this pronoun,  
āwāī, ■ under 4.

Mukunda-rāja (Sk. Mukunda-  
rāja) m.nom.sg., pers. ■  
(of the author of *Viveka-  
śāstra*) 20, 2.  
mukti-cl (Sk. mukti) lohl.,  
salvation, 10, 8.  
mukṣa (Sk. mukhya) adj.,  
chief, main, 14, 20.  
mukha (Sk.) n., (i) face,  
(ii) mouth; BLOCK 389 a.  
mukha-cl (i) obl., 26, 3.  
mukhi (ii) loc.sg., 22, 10.  
mukha-candra (Sk. mukha-  
candra) n.nom.sg., 'face-  
moon', i.e., moon-like face,  
26, 8.  
muṅgi (Devī muṅgi?) f., ant.  
muṅgiya instr.sg., 10, 8.  
muṅgi nom.sg., 10, 4.  
munivarī (Sk. muni-vara)  
m.instr.pl., great ■ 0, 10.  
murchapā (Sk. murchā) f.  
nom.sg., faint, unconscious-  
■ 14, 11.  
Muraī (Sk. Muraī) m.nom.  
sg., pers. name (motron. of  
Kṛṣṇa) 30, 4.  
musaḍ-ātrikha (Sk. musaḍa)  
nobl., wooden pestle, 11, 7;  
BLOCK ■ b, TURNER 515 b.  
musā (Sk. √ mura) pr. III  
pers.pl., to benumb, stupefy,  
26, ■  
muḷā (Sk. mūla-ka) m.nom.sg.,  
radish (plant or its fruit),  
21, 3; TURNER 515 b.  
mūykhā (Sk. mūrkhā) adj.(m.)  
voc.sg., fool, idiot, 18, ■.  
mūrtimanta (Sk. mūrtimat)  
adj.(m.)nom.sg., incarnate,  
18, 26.  
mūrtu (Sk. mūrti) adj.(m.)  
nom.sg., incarnate, brought  
to form, 30, 8.  
mūḷa (Sk. mūḷa) n.nom.sg.,  
cause, origin, (hence) invita-

tion, 22, 5; BLOCH 390 a, TURNER 515 a.  
 mṛga-jalā-cā (Sk. mṛga-jala)  
 n.obl., mirage, 24, 9.  
 mṛtā-cā (Sk. mṛta, √ mṛ)  
 adj.(m. or n.)obl., dead 10,  
 13.  
 mṛtya (Sk.) m., death.  
 mṛtya nom.sg., 27, 13.  
 mṛtya nom.pl., 28, 9.  
 mṛtyuṭā det.sg., 27, 6.  
 mṛtyudvāra (Sk. mṛtyu-dvāra)  
 n.nom.sg., door of death, 27,  
 10.  
 mṛtyuloka (Sk. mṛtyu-loka) m.,  
 world of death (i.e., this  
 world),  
 mṛtyulokī loc.sg., 28, 7.  
 mṛtyulokī-ciye obl.sg., 33,  
 5.  
 mṛtyulokī-cā obl.sg., 28, 14.  
 Meghadavā (Sk. megha-dava)  
 m.instr.sg., pers. name, 5, 6.  
 mofā (Sk. mofa) m.instr.sg.,  
 ■■■■■■■■■■, 28, 1; BLOCH  
 390 b, TURNER 518 b.  
 maitra (Sk.) abstr.n.nom.sg.,  
 friendship, 25, 2.  
 mokṣa (Sk. mokṣa) m.nom.sg.,  
 deliverance, salvation, 24, 4.  
 ■■■■■■■■■■ m.instr.sg.,  
 pl., a species of flowering  
 plant (or its product), 22, 7.  
 moṭa (Sk. moṭa, meaning a bas-  
 ket or bundle) f., (I) water-  
 bag, (II) basket of sack;  
 BLOCH 391 a, TURNER 519 b.  
 moṭa (I) ■■■■■■■■■■ 31, 3.  
 moṭa (II) acc.sg., 8, 7.  
 moṭā (II) nom.pl., 19, 4;  
 acc.pl., 19, 23.  
 moṭā (I) loc.sg., 8, 14.  
 moṭa-cā (II) obl., 8, 8.  
 mode (Sk. √ mud) fut. III  
 pers.sg., to break, (here) dis-  
 appear, 25, 2; BLOCH 391 b,  
 TURNER ■■■■■■■■■■ b.

moṭī (Sk. mauktika) n., pearl;  
 BLOCH 391 b, TURNER 520 a.  
 motān-cā obl., 28, 7.  
 moṭī nom.pl., 26, 8.  
 moḥita (Sk. √ muh, caus.) pp.  
 (m.) III pers.pl., to stupefy,  
 (here) please, grace, 19, 28;  
 BLOCH 391 b, TURNER 517 a.  
 moḥā (Sk. mōḥā) f.loc.sg.,  
 fagot, bundle of fire-wood, 23,  
 2; BLOCH ■■■■■■■■■■ a.  
 moḥikā (Sk. mōḥikā-) m.dat.  
 sg., one making a living by  
 collecting and selling fagots,  
 28, 2.  
 mhaṇāṇī (Sk. √ bhaṇ) v., to  
 say, speak; BLOCH 392 b.  
 mhaṇata pr.part.adj.(m.)  
 nom.sg., 17, 7.  
 mhaṇati pr. III pers.pl.,  
 12, 13.  
 mhaṇitā pp., -ī (m.) III  
 pers.sg., 15, 9; -ī (m.)  
 III pers.sg., 7, 8.  
 mhaṇa ■■■■■■■■■■ III pers.sg., ■■■■■■■■■■  
 8; 31, 1.  
 mhaṇaunī abn., (used as  
 conjunctive meaning  
 'hence' or 'therefore'), 7,  
 3.  
 Mhātibhāṭa (Sk. Mahindra-  
 bhāṭa) m., pers. name (of  
 the author of *Liṅg-caritra*).  
 Mhātibhāṭa nom.pl.(hon.),  
 14, 9.  
 Mhātibhāṭa det.pl.(hon.),  
 18, 19; gen.pl.(hon.), 16,  
 2.  
 Mhātibhāṭa det.pl.(hon.),  
 18, 20.  
 Mhātibhāṭa det.pl.(hon.),  
 16, 27.  
 Mhātibhāṭa instr.pl.(hon.),  
 14, 16.  
 Mhātibhāṭa voc.pl.(hon.),  
 15, ■■■■■■■■■■

**śāhābhāṣa** (Sk. *śāhābhāṣa*) m. instr. pl. (hon.), scholar **śāhābhāṣa** 18, 21.

**śāhābhāṣi** (Sk. *śāhābhāṣi*) adj. (f.), old **śāhābhāṣi**; **śāhābhāṣi** 892 b.

**śāhābhāṣi** nom.sg., 18, 18.

**śāhābhāṣi** instr.sg., 18, 20.

**śāhābhāṣi** (Sk. *śāhābhāṣi*) ind., else, otherwise, 20, 5.

**Yasodā** (Sk.) f. instr.sg., pers. name (of the mother of Lord Kṛṣṇa), 20, 9.

**yukta** (Sk. *yukta*, √ *yuj*) adj., combined, united, 11, 12.

**yukti** (Sk.) f. acc.sg., art, skill, 15, 7.

**yuvanamaṇḍi**-cī (Sk. *yuvanamaṇḍi*) m.obl., temple of youth, 20, 2.

**yakamakāḍi** (Sk. *eka-eka*) recip. pron. (m.) instr. pl., one-another, each-other, 18, 7; **Yakamakāḍi** 800 b.

**yakāyokī** (Sk. *eka-eka*) adv. (by loc.), suddenly, 27, 12.

**yaṇḍ** (Sk. a √ *i*) v., to come; **Yakamakāḍi** 892 b.

**ka** pp., -old m. III pers. sg., 7, 16; -old f. III pers. sg., 7, 14; -old m. III pers. pl., 5, 4; -old m. II pers. pl., 19, 14; -old m. I pers. sg., 18, 26.

**kaṇḍ** past part., 24, 10.

**kaṇḍ** abs., 23, 2.

**kaṇḍ** (Sk. *kaṇḍa*) n. nom.sg., 23, 5.

**et** pr. III pers. pl., 12, 16.

**et** pr. part. adj. (n.) nom. pl., 9, 11.

**ye** pr. III pers. sg., 24, 9; imp. II pers. sg., 18, 41.

**yaḥ** fut. III pers. sg., 17, 2.

**yaṇḍ** abs., 18, 4.

**yaṇḍ** (yaṇḍ-ase) pr. part. + pr. III pers. sg. of *asa*, 20, 5.

**yaṇḍ** fut. I pers. sg., 18, 27; fut. I pers. pl., 18, 26.

**yaṇḍ** (Sk. *yaṇḍ*) m. nom.sg., effort, 20, 2.

**yethi**-cīye (Sk. *atya*) pronom. adj. (f.) obl., of here, belonging to this place, 20, 2; **Yakamakāḍi** 800 b.

**Yaduvamśa** (Sk. *Yadu-vamśa*) f. loc. sg., creeper of the race of Yadu, 20, 12.

**yamapuri** (Sk. *Yama-puri*) n. nom. sg., of Death, 27, 12.

**yama** (Sk. *yama*) n. nom. sg., glory, fame, 27, 7.

**yamaṇḍi**-lāgi (Sk. *yama-ṇḍi*) m.obl., bliss of glory, 27, 8.

**yama** (Sk. *yama*) adj. such, of this kind.

**yama** (m.) nom. sg., 15, 5.

**yama** (n.) acc. pl., 18, 12.

**yamaṇḍi** (f.) instr. sg., 16, 10.

**yama** (n.) nom. sg., 15, 5.

**yogakṣema** (Sk. *yoga-kṣema*) m. nom. sg., maintenance, welfare, 2, 6/7.

**yogi** (Sk. *yogi*) m., ascetic, follower of the Yoga system.

**yogi** nom. pl., 30, 7.

**yogi** nom. pl., 0, 1; 24, 7.

**yoginī**-cā (Sk. *yoginī*) f.obl., sorceress, female demon, endowed with magical powers, 2, 10.

**yojana** (Sk. *yojana*) n. acc. sg., a measure of distance (ranging between 5 and 9 miles), 19, 7.

**yoni** (Sk.) f. nom. sg., caste, race, 21, 2.



Raktamukha (Sk. rakta-mukha) m.nom.sg., pers. name (of a monkey), lit. red-faced, 19, 2.

raṅga (Sk. raṅga) m., colour;

BLOCK 892 b, TURNER ■■ 11.

raṅgā dat.sg., 31, 4.

raṅgā instr.sg., 31, 4.

racapā (Sk. √ rac) v., ■■ construct, erect.

racitū pr. I pers.sg., 0, ■■.

racō pr. III pers.sg., 6, 10.

radagā (Sk. √ rad, or √ raf. BLOCK) v., ■■ cry, weep;

BLOCK 892 b, TURNER 538 a.

radatā pr. part., 14, 6.

radatī pr. III pers.pl., 28, 12.

radīto opt. III pers.sg., 14, 4.

radō inf., 19, 8.

radī (Sk.) f.nom.sg., delight, pleasure, 25, 2.

ratna (Sk.) n., gem.

ratna acc.sg., 20, 3.

ratnā gen.pl., 0, 12.

ratnā-ō obl., 0, 12.

Ratnadēva (Sk. ratna-dēva) m. nom.sg., pers. name, 5, 3.

ramagā (Sk. √ ram) v., to enjoy, ■■ attached (sexually); TURNER 580 a.

ramāina fut. I pers.sg., 18, 14.

rātalāi pp. (m.) II pers.sg., 18, 10.

raśmipuṅju (Sk. raśmi-puṅja) m.nom.sg., collection of ■■ 24, 2.

rasa (Sk.) m., (i) juice, (ii) poetical sentiment; BLOCK ■■ a, TURNER 580 a.

raśā-cā (i) obl., 20, 11.

raśān-cā (ii) obl., 30, 8.

rasū (i) nom.sg., 31, 4;

(ii) nom.sg., 30, 8.

rasā (ii) instr.sg., 22, 6.

rasapraṇḍī (Sk. rasa-praṇḍī) f.nom.sg., mastery over or perfection ■■ alixira, 27, 2.

rasarāṅgā-cā (Sk. rasa-raṅga) m.obl., beauty of poetical sentiment, 22, 5.

rasavṛttī (Sk. rasa-vṛttī) f. nom.pl., poetical sentiment, 28, 9.

rasāja (Sk. rasa-) adj., juicy; BLOCK 898 a.

rasāji (f.) instr.sg., 28, ■■

rasāju (m.) nom.pl., 28, 2.

rasāje (f.) dat.sg., 22, 10.

rasāku (Sk. rasāka) adj. (m.) nom.sg., savourous, juicy, 20, 7.

rāṣā (Sk. rāṣa-kula) n. dat. sg., royal authority, regal office, 4, 1.

Rāja (Sk. rāja-kula) m., pers. name (matron. of Govindaprabhu).

Rājāi dat.pl. (hon.), 18, 6.

Rājī instr.pl. (hon.), 12, 22.

Rāju voc.pl. (hon.), 18, 11.

rājagapātu (Sk. rāja-kula-gapa) m.loc.sg. (by post. etc), inmates of the royalty, 21, 1.

rājāṇi (Sk. rāja-kūṇi) n. ablag., royal palace, 7, 16; BLOCK 898 b.

rāo (Sk. rājan) m.nom.sg., Lord (as applied to Kṛṣṇa), 20, 4; BLOCK 892 b, ■■ 531 b.

rāvo (Sk. rājan) m.nom.sg., king, ■■ denoting kingship (as in Rāmadēva-rāvo).

rākhaṇā (Sk. √ rakṣ) v., to protect, take charge of; BLOCK 892 b, TURNER 582 b.

rākhata pr. part. adj. (m.) nom.pl., 8, 19.

rākhā pr. (cont.) I pers. pl., 8, 2; imp. II pers. pl., 4.

rakhaḥ imp. II pers.sg., 21, 8.  
 rakhalla fut. III pers.sg., 8, 4.  
 rakhā inf., 8, 8.  
 rakhandiyā (Sk. rakṣā-) f.acc. pl., or dat.sg., burnt ash, 23, 6.  
 rākhu (Sk. rakṣa) m.nom.sg., pauper, penniless person, 22, 2.  
 rāḡgavaḥ (Sk. rāḡga-valihā) f.nom.sg., figure drawn by stone-powder, 10, 6.  
 rājaputra (Sk. rāja-putra) m. nom.pl., prince, 18, 1.  
 rājabhara (Sk. rāja-bhara) m. dat.sg., tribute or levy paid to the king, 15, 11.  
 rājamedhā (Sk. rāja-matṥa) f.indatg., main temple (at Rddhipura), 12, 16.  
 rājamārgi (Sk. rāja-mārga) m.loc.sg., royal service, 6, 10.  
 rājavati (Sk. rāja-vatī) f. nom.sg., administration or reign (of the Government), 6, 8; TURNER 533 b.  
 rājahansa (Sk.) m.nom.pl., a kind of swan, 22, 5.  
 rāja (Sk. rājan) m., king; BLOCH 394 a, TURNER 535 = rājayā-obl., 31, 1.  
 rāja-ko voc.pl.(hon.), 16, 14.  
 rāj (Sk. rājya) n.loc.sg., throne, sovereignty, 9, 7.  
 rājya (Sk.) n.nom.sg., rule, reign, (here) living, 7, 1; TURNER 534 a.  
 rājyāntara (Sk. rājya-antara) n.nom.sg., change in royalty 9, 7.  
 Rāḡle f.loc.sg., place-name, 8, 6.  
 rāḡyā (Sk. rājā) f.instr.sg., queen, 7, 10; BLOCH 394 a, TURNER 536 a.

rāḡa (Sk. rāḡā, or rāḡāḡa) f.nom.sg., widow, 10, 4; BLOCH 394 a, TURNER 536 a.  
 rāḡ (Sk. rājā) f.dat.sg., night, 24, 2; BLOCH 394 a, TURNER 534 b.  
 rāna (Sk. aranya) n., forest, wood; BLOCH 394 a, TURNER 545 a.  
 — dat.sg., 8, 7.  
 rānā acc.pl., 22, 2.  
 Rāma (Sk.) m., (i) pers. name (of Lord Rāmacandra), (ii) temple of Rāma; — 394 b.  
 Rāmā (i) dat.sg., 6, 12.  
 Rāmāḡ (ii) dat.sg., 6, 11.  
 Rāmu (i) nom.pl.(hon.), 6, 4.  
 Rāmacandradeva (Sk. Rāma-candra-deva) m.nom.sg., pers. name with the title deva (of the Yādava king); 6, 12.  
 Rāmacandradevarāḡ (Sk. Rāmacandra-deva-rāja) m.instr.sg., pers. name 5, 6.  
 Rāmadevarāḡa-pudhā (Sk. Rāma-deva-rājā) m.obl., pers. name (as above), 16, 3.  
 Rāmadeva (Sk. Rāma-deva) m. nom.sg., pers. name (as above), 9, 7.  
 Rāmaprasāḡ (Sk. Rāma-prasāḡa) m.instr.sg., grace or favour of Lord Rāma, 6, 6.  
 Rāmāḡḡa (Sk. Rāma-ḡḡa) m.acc.sg., temple-lane, 15, 5.  
 Rāmāyana (Sk.) n.nom.sg., literary composition on the life of —, —, 2.  
 rāya (Sk. rājan) m., king; BLOCH 393 b, TURNER 536 b.  
 rāyā-dakṡaḡ obl. 16, 6.  
 rāyā-pudhā obl. 15, 9.  
 rāyāḡ dat.sg., 15, 16.  
 rāyā instr.sg., 15, 12.

rāṣṭra (Sk.  $\sqrt{rāṣ}$ ) pp.(m.)

III pers.pl. to appoint, paint,  
28, 2.

rāsakṛīḍā (Sk.  $rāsa-kṛīḍā$ ) f.

acc.sg., dance of Rāsa, 30, 2.

Rāhāṭī (Sk.  $\sqrt{rāh}$  ?) f.nom.sg.,

way, order, 20, 12; BLOCK 398  
b (?).

riṅgāḍ (Sk.  $\sqrt{riṅg}$ ) v., to

enter, take to; BLOCK 395 a.  
TURNER 538 b.

riṅgāṭ pr. III pers.pl., 24,  
7.

riṅḷe pp.(m.) III pers.pl.,  
32, 8.

riṅḷāni absolutive, 33, 1.

Risāyapa (Sk.  $rīṣā-$ )

eg. pers. title, 2, 2.

Risāyapat (as above), 2, 7.

Sādhaureyāsi (Sk.  $Sādha-$ )

n.dat.sg., place-name (of the  
sacred place of the Mahānu-  
bhāva sect) 14, 2.

rai-elye (rai < Sk.  $rāka$ ,

meaning the plant *Calotropis*  
*Gigantea*, or Sk.  $rāva$ , mean-  
ing the castor-oil tree) f.obl.,

name of a plant (*Giganthis*  
*swallowwort*), 20, 4; BLOCK  
395 a, TURNER 538 b.

Rukmīṭī (Sk.) f., pers. name

(of  $\square$  wife of Lord Kṛṣṇa).  
Rukmīṭī nom.sg., 21, 1.

Rukmīṭī-cā obl., 20, 1.

Rukmīṭīya-cā obl., 20,  $\square$

Rukmīṭīsāivara (Sk.  $Rukmī-$

$saivara$ ) adj.(m.)nom.  
sg., title of a poem on the

story of Rukmīṭī's marriage,  
15, 2.

Rukmīyā (Sk.  $Rukmī$ ) m.nom.

sg., pers. name (of the eldest  
son of Bhīmaka and an ad-  
versary of Lord Kṛṣṇa), 21,  
1.

rukharāḍ (Sk.  $rūkṣa-rāḍ$ ) m.

nom.pl., big tree, 33, 2;

BLOCK  $\square$  a, TURNER 539 a.

ruṣaṇīyā (Sk.  $\sqrt{ruṣ}$ ) abs., to

$\square$  angry, 24, 2; BLOCK 395  
b, TURNER 538 a.

rūpa (Sk.) n., (i) form, (ii)

complexion; TURNER  $\square$  a.

rūpa (ii) nom.sg., 26, 1;

(ii) acc.sg., 30, 2.

rūpā-cā (i) obl.sg., 25, 11.

rūpāḍ (Sk.  $rūpa-$ ) n.nom.sg.,

form, 25, 2.

ro (Sk.  $aro$ ) ind., interjection of

addressing, Oh, 10, 12; TUR-  
NER 540 b.

roḥā (Sk.  $rakṣā$ ) f.acc.pl., line

12, 12; BLOCK  $\square$  a.

roḡanīgrāhi (Sk.  $roga-nīgrāha$ )

nominal adj.(m.)nom.sg., con-  
troller of disease, 27, 6.

roḡanīgrāho (Sk.  $roga-nīgrāha$ )

m.nom.sg., controlling of  
disease, 27, 4.

roḡī (Sk.  $roḡin$ ) m., diseased,

sick.

roḡī nom.sg., 27, 2.

roḡīyā dat.sg., 27, 13.

roḡīye nom.pl., 27, 9.

roḡī (Sk.  $roḡīḥ$ ) f.nom.sg.,

bread, wheaton cake, 16, 8;

BLOCK 394 b, TURNER 548 a.

rovalīṭī (Sk.  $romantā$ ) nomi-

nal v., pr. III pers.pl., to

ruminates, chew the cud, 8, 10;

BLOCK 395 b.

raudra (Sk.  $raudra$ ) m.nom.

sg., poetical sentiment of

Rage (being  $\square$  of the white

Roses), 20, 0.

lakṣaḡḡ (Sk.  $lakṣaḡḡ$ ) n.nom.

pl., symptoms (of disease or

disease), 27, 2.

Lakṣmīndrabhāṭa (Sk.  $Lakṣ-$

$mīndra-bhāṭa$ ) m.nom.pl.

(hon.), pers. names, 14, 2.

laps (Sk.  $\sqrt{\text{lup}}$ ) pr. III pers. sg., to hide or conceal oneself, 24, 10.

lavakari (Sk. *lavhu-*) adv. of time (by loc.), early, soon, 27, 9.

lasuga (Sk. *lavana*) f.nom.sg., garlic (plant or product), 31, 2; BLOCH 397 b, TURNER 550 b.

Lahatthi gen.sg., name of a [?], 6, 11; (Comp. NM. *labbhāti*, meaning 'profitable').

lakuja (Sk. *laguja*) n.nom.sg., piece of wood, 10, 3; TURNER 553 b.

lagand (Sk.  $\sqrt{\text{lap}}$ ) v., to attach to, come into contact with, meet, etc.; BLOCH 398 a, TURNER 552 b.

(na)lagāvi fut.part.(f.) III pers.sg., 10, 5.

laga imp. II pers.sg., 28, 15.

lagati pr. III pers.pl., 12, 2.

lagalaya past part., 22, 9.

lagatā pp.(m.) III pers.sg., 3, 19.

lagati pp.(f.) III pers.sg., 7, 15.

lagati pp.(n.) III pers.pl., 13, 8.

lagatā pp.(n.) III pers.sg., 12, 19.

laginā pp.(m.) III pers.pl., 19, 24.

laginhalo pp.(m.) III pers.pl., 19, 5.

lagiti pp.adj.(n.) nom.pl., 22, 10.

laga pr. III pers.sg., 10, 12.

lagalla fut. III [?], 15, 15.

lagnuri abs. 22, 7; used as post. of Dat. 23, 6.

lagi (Sk. *lagita*,  $\sqrt{\text{lap}}$ ) post. of Dat., BLOCH 398 a, TURNER 552 b.

lācavita (Sk. *lācā*, meaning a 'present' or 'bribe') nominal v., pp.(m.) III [?]-sg., to allure, tempt, 26, 11; BLOCH 398 a.

laja (Sk. *lajja*) f.instr.sg., sense of shame, 26, 2; BLOCH 398 a, TURNER 551 a.

lātha (Sk. *lāṭha*, or *lāṭa*, cf. BLOCH) adj. (m.) nom.sg., brave, heroic, 27, 6; BLOCH 398 b, TURNER 553 b.

lādu (Sk. *laddu-ka*) m., a variety of sweet-meat; BLOCH 398 b, TURNER 557 b.

lādu nom.sg., 16, 29.

lāduva-ciya obl., 15, 30.

lādhāti (Sk. *laddha*,  $\sqrt{\text{labh}}$ ) pp.(m.) I pers.pl., to obtain, receive, 19, 20; BLOCH 398 b, TURNER 551 a.

lābhāti (Sk.  $\sqrt{\text{labh}}$ ) v., to get, have, [?], BLOCH 399 a, TURNER 551 a.

(na)labho fut. III pers.sg., 12, 24.

labho fut. III pers.sg., 13, 24.

labhu (Sk. *lābha*) m.nom.sg., acquisition, knowledge, 20, 6.

lāvanā (Sk.  $\sqrt{\text{lap}}$ , caus.) v., (i) to apply, adhere or stick to, (ii) to plant; [?] 399 a, TURNER 551 b.

[?] (ii) fut.part.(n.) III pers.pl., 20, 11.

lāvā (i) pp.(m.) III pers.sg., 22, 4.

lāvā (i) inf., 17, 11.

lāvaṇyastaguru (Sk. *lāvaṇya-sthara*) m.nec.sg., ocean of beauty, 22, 3.

lābhāti (Sk.  $\sqrt{\text{labh}}$ ) v., to get, obtain; BLOCH 399 a.

- lāho pr. III pers.sg., 28, 8.  
 lāho imp. III pers.sg., 26, 2.  
 lāhoni sba. 24, 3.  
 [ ] (Sk. *lā*, caus.) pp. (n.)  
 III pers.sg., to fondle, foster,  
 tend affectionately, 14, 17.  
 lāgadabakamaḷā-cā (Sk. *lāga*  
*-daka-kamaḷa*) nobl., lotus  
 of the subtle body, 24, 4.  
 lāhā (Sk.  $\sqrt{\text{Nkh}}$ ) pp. (n.) III  
 pers.sg., to write, record, 2,  
 9; BLOCH 400 a, TURNER 560  
 b.  
 lāḷa (Sk. *lāḷa*) f., anecdote, ma-  
 moulr.  
 lāḷa nom.pl., 16, 26; acc.pl.,  
 16, 2.  
 lākārā (Pk. *lākā*, *lākā* + [ ]  
*rāpam* > OM. *rā*) n., child;  
 BLOCH 399 b.  
 lākārā nom.sg., 16, 1.  
 lākuravātā dat.sg., 15, 4.  
 [ ] (see *lākārā*) f., daughter.  
 lāki nom.sg., 14, 1.  
 lākitā dat.sg., 14, [ ]  
 lākhā (Sk. *lākṣaṇa*, calculation)  
 m.nom.sg., animation, regard,  
 21, 1; BLOCH 400 a, TURNER  
 560 b.  
 lāni (Sk.  $\sqrt{\text{lāh}}$ , or  $\sqrt{\text{nl}}$ ,  
 cf. TURNER 565 b, or Sk.  $\sqrt{\text{lip}}$ ,  
*lāpama*) absolutive; to  
 wear, put on, 22, 2; BLOCH  
 400 a.  
 lāpā (Sk. *lāpama* f.) n.nom.sg.,  
 ornament, 26, 8; TURNER 566  
 b.  
 lāpa (Sk.) n.nom.sg., moulded  
 figure, statue, 26, 1; TURNER  
 561 a.  
 loka (Sk.) m., (I) people, (II)  
 world; BLOCH 400 b, TURNER  
 561 b.  
 loka (i) nom.pl., 23, 11.  
 lokā (ii) dat.sg., 23, 2.  
 lokī (ii) loc.sg., 25, 3; loc.  
 pl., 25, 7.

- loki-cā, -cī (ii) obl. 23, 3.  
 loka (i) nom.sg., 9, 9.  
 loṭmā (Sk.  $\sqrt{\text{lup-loṭ}}$ ) v., to  
 come down, roll; BLOCH 400  
 b, TURNER [ ] a.  
 loṭalā pp. (n.) III pers.sg.,  
 29, 9.  
 loṭalā pp. (m.) III pers.pl.,  
 25, 5.  
 loṭī (Sk. *luphita*,  $\sqrt{\text{luph}}$ , to  
 roll) f.nom.sg., small metal  
 water-pot, 4, 2; TURNER 563  
 b.  
 loṭī (Sk. *loṭhita*) n.nom.sg.,  
 butter, 9, [ ]; [ ] b,  
 TURNER 564 a.  
 loṭī (Sk.  $\sqrt{\text{lup}}$ , caus.) fut. III  
 pers.sg., to do away with,  
 destroy, nullify, 8, 10.  
 lobhā (Sk.) m., (i) affection,  
 (ii) gain, profit.  
 lobhā (i) acc.sg., 13, [ ]  
 lobhā (ii) dat.sg., 23, 13.  
 vakā (Sk. *vaktr*) m.nom.sg.,  
 speaker, orator, poet, 20, 6.  
 vacāṇī (Sk.  $\sqrt{\text{vac}}$ ) v., to go.  
 vacā pr. III pers.sg., 14, 22.  
 vacāṇī fut.part. (n.) III  
 pers.sg., 10, 8.  
 vacāḥkaraṇī (Sk. *vacāḥ-karaṇī*)  
 adj. (f.) nom.sg., (narration)  
 about the seizing of cattle  
 (lit. calves), 30, 1.  
 vajradagḍu (Sk. *vajra-dagḍa*)  
 m.nom.sg., thunderbolt, 3, 10.  
 vaṇavaṇi (Sk.  $\sqrt{\text{vaṇ}}$ , redupl.,  
 or onomat.) ind., gabbling,  
 indulging in useless talk, 10,  
 12; TURNER 423 b.  
 vadavāṇa (Sk. *vadavā-āṇa*)  
 m.nom.sg., burning fire, 29, 9.  
 vaḍilīyā (Sk. *vaḍā-*) adj. (n.)  
 dat.sg., elderly, senior, major,  
 8, 9.  
 vaṇavā (Sk. *vaṇavā*) m.nom.  
 sg., fire, 23, 2; BLOCH 402, a.

- vadani (Sk. vadaṇa) n.nom.sg.,  
facto, 26, 8.
- vadi (Sk. vadya-dina) adj.(m.)  
loc.sg., second half of the  
lunar month, 5, 2.
- vanamāli (Sk. vana-mālin) m.  
acc.sg., (metron. of) Lord  
Kṛṣṇa, 28, 8.
- vanavāsanāśī (Sk. vana-  
vāsa-prasaśī) m.loc.sg., pe-  
riod ■ exile, 8, 4.
- vandā (Sk. √ vanda) fut. I pers.  
pl., to salute, venerate, 24, 1.
- vandhyā (Sk. vandhya) adj.  
(n.)nom.pl., barren, futile,  
0, 3.
- vananā-cani (Sk. vanaṇa) n.  
obl., vomiting, 18, 22; BLOCK  
402 a.
- vayasa (Sk. vayas) f.nom.sg.,  
prime of life, age of vigour,  
23, 4.
- vaya (Sk. upari) ind., preferab-  
ly, better than, 13, 20.
- varagū (Sk. √ vr) v., to choose  
in marriage, marry.
- variyālā reus.pp.(m.) III  
pers.sg., 21, 6.
- varisi fut. II pers.sg., 21, 1.
- vari (see vara) 10, 8.
- varila (Sk. upari-) adj., upper,  
outer; BLOCK 402 b, TURNER  
51 a.
- varila 16, 31.
- varilyā (m.)instr.sg., 31,  
4; dat.sg., 31, 4.
- vara (Sk. vara) m.nom.sg.,  
bridegroom, 21, 3; BLOCK ■  
a, TURNER 421 b.
- varā (Sk. vara) m.instr.sg.,  
blessing, grace, 25, 9; TURNER  
421 b.
- varagāṇā (Sk. √ var) v., to  
describe.
- varitā pr.part. 22, 2.
- varitātī cand. II pers.pl.,  
15, 6.
- varanā (Sk. √ vr-vari) v., to  
behave, exist.
- varata pr.part., 17, 6.
- varitvā fut.part.(n.) III  
pers.sg., 10, 13.
- varitvāna (Sk. varitvāna)  
adj.(m.)loc.sg., present, 8, 2.
- varate (Sk. √ vr-para) pr.  
part.adj.(f.)nom.pl., raining,  
showering, 25, 4; TURNER 424  
■
- (Sk.) adj., being under  
control, at the disposal of,  
captive, 18, 20.
- vasati (Sk. vasati) f.nom.sg.,  
dwelling, camping, stay, 9, 14.
- vass (Sk. √ vasa) pr. III pers.  
sg., to dwell, live, 18, 2; BLOCK  
■ a, TURNER 426 b.
- vahila (Sk. prachama ?) adj.  
(m.)nom.sg., separate, side-  
wards, 23, 15; BLOCK 403 b.
- valiti (Sk. √ val) pr. III pers.  
pl., to turn, bend, 12, 11;  
BLOCK 403 b.
- vākūḍa (Sk. vakra-) adj.,  
crooked; BLOCK 403 b.
- vākūḍi (f.)nom.sg., 27, 10.
- vākūḍai abstr.(f.)nom.sg.,  
crookedness, 25, 9.
- vākhāri (Sk. upakara) f.nom.  
sg., cash-bag, purse, 7, 23;  
BLOCK 401 a.
- vāgyajñā (Sk. vāg-yajña) m.  
instr.sg., literary sacrifice,  
25, 1.
- vācāṇā (Sk. √ vac, ■ vac-  
cayati) pp.(m.) I pers.sg., to  
escape, be saved, 18, 22;  
BLOCK 404 b, TURNER 429 a.
- vācā (Sk. vāk) f., speech, voice.  
■ instr.sg., 28, 10.
- vācā instr.sg., 21, 2.
- vācāṇā (Sk. √ vac) v., to read;  
BLOCK 404 b.
- vācītā pr.part., 15, 9.

- vācītā pr.part.adj. (m.)  
nom.sg., 6, 8.
- Vājavarā (Sk. vāja-īśvara)  
m.gen.sg., name of a deity or  
temple, 13, 2.
- vāncīlā (Sk. √ vāc) fut.  
III pers.sg., to desire, wish,  
26, 8.
- vāta (Sk. varīman) f., path,  
way; BLOCK 404 b, 432 b.
- vāta nom.sg., (used adver-  
bially), 14, 4.
- vāṭi loc.pl., 28, 10.
- vāṭe dat.sg., 28, 15; loc.sg.,  
28, 28.
- vāṭā (Sk. vāṭaka) m.nom.sg.,  
portion, share, 4, 11; BLOCK  
404 b, 420 b.
- vāṭa (Sk. √ upa-varīate) pr.  
III pers.sg., to dwell in mind,  
feel, 27, 14; BLOCK 405 a.
- vāḍīya-caṇi (Sk. vāḍhī) f.obl.,  
growth, increase, 20, 11;  
BLOCK 405 a, 417 b.
- vāḍī (Sk. vāḍīd) f.nom.sg.,  
colony, settlement, 10, 10;  
BLOCK 406 a, TURNER 435 b.
- vāḍhagē (Sk. √ vāḍh-vardh-  
aṭ) v., to grow, increase;  
BLOCK 406 b, TURNER 417 b.
- vāḍhati pr.part.adj. (f.)  
nom.sg., 28, 7.
- vāḍhaviṭi caus. pr. III pers.  
pl., 23, 13.
- vāḍha fut. III pers.sg., 25,  
2.
- vāṇāṭi (Sk. vāṇaṭ) n.gen.sg.,  
offering made to deity, 4, 3;  
BLOCK 406 b, TURNER 434 a.
- vāṇitā (Sk. √ vāṇ) pr.part.,  
to describe, 26, 9.
- vāṇī (Sk. āna-) abstr.f.nom.  
sg., want, deficiency, 31, 1.
- vāṇagē (Sk. √ vāṇ) v., to  
describe, praise; BLOCK 406  
b, TURNER 420 a (f.).
- vāṇāvē fut.part. (m.) III  
pers.sg., 30, 4.
- vāṇāvē fut.part. (n.) III  
pers.sg., 30, 8.
- vāṇitā pr.part., 22, 2.
- vāṇiṭi pr. III pers.pl., 30, 6.
- vāṇari (Sk. vāṇarīk) f.nom.  
sg., female monkey, 18, 15;  
BLOCK 408 a.
- vāṇara (Sk. vāṇara) m., mon-  
key; BLOCK 408 a.
- vāṇarā-plāi obl., 18, 21.
- vāṇaru nom.sg., 18, 2.
- Vārāhamiharaśāstrī (Sk.  
Vārāhamihira-Lalla-dāka)  
m.instr.pl., Vārāhamihira,  
Lalla and others (para. 407  
of two eminent astrologers);  
4, 10.
- vārīā (Sk.) f., (i) news, (ii)  
talk, chit-chat.
- vārīā (i) nom.sg., 4, 6.
- vārīā (ii) instr.sg., 12, 20.
- vāvo (Sk. vāva f) adj. (m.) nom.  
sg., futile, useless, 19, 6;  
BLOCK 407 a, TURNER 436 b.
- vāva (Sk. vāva, √ vā) f.loc.  
sg., abiding, dwelling, (here)  
side, surface, 13, 13; BLOCK  
407 b, TURNER 437 a.
- Vāśudevaśattavāyo (Sk. Vāśu-  
deva-bhaṭṭa-pāda) m.instr.  
sg., para. name (with the  
suffix śhaṭṭa-pāda), 2, 3.
- vāṣaṭi (Sk. √ vāṣ) v., (i) to  
be working, (ii) to offer,  
(iii) to bear, carry; BLOCK  
407 b, TURNER 427 a, 436 b.
- vāṣaṭi (i) pr. III pers.sg.,  
4, 3.
- vāṣiṭa (ii) pp. (n.) III  
pers.sg., 22, 2.
- vāṣiṭa (iii) inf., 27, 11.
- vāṣaṣā (Sk. vāṣaṣā) m.  
or f. nom.sg., sea-beach, sand-  
shore, 18, 3; BLOCK 408 a,  
TURNER 436 b.

vikateyā-pāś (Sk. *vi* √ *kṛ*)  
gr. part.adj.-(m.)obl., ■ sell,  
4, 1; BLOCH 408 a, TURNER  
429 a.

Vikarāja (Sk. *vikarāja*) m.nom.  
ag., name of a crocodile, 16, 8.  
vikṛti (Sk. *vikṛti*) adj. (f.) nom.  
ag., crooked, deformed, 27, 18.  
vikhāru (Sk. *vīpa-kāra*) m.  
nom.ag., serpent, snake, 20,  
9; ■■■■■ a.

vikhyāta (Sk. *vi-khyāta*) adj.  
(m.) nom.ag., famous, well-  
known, 22, 1.

vicārī (Sk. *vi* √ *car*) pr. III  
pers.ag., to think, 38, 1.

vicārē (Sk. *vicāra*) m.instr.ag.,  
thought, thinking, 29, 1.

vijayo (Sk. *vijaya*) ■ m.ag.,  
success, victory, 6, 2.

vijalyā (Sk. *vijayin*) adj. (m.)  
nom.ag., victorious, 6, 8.

vijhāṣa (Sk. *vi* √ *hṣ*) pp. (m.)  
III pers.ag., to be extinguish-  
ed, 29, 9; BLOCH 408 b.

viśāṣu (Sk. *vīpa*, cf. TURNER  
442 a; Sk. *vīṣa*, cf. BLOCH  
409 a; both from √ *vīp*) m.  
nom.ag., pollution, defilement,  
19, 14.

Vīṣṭhaladevarāyaṇē (Sk. *Vīṣṭha* >  
*Vīṣṭhala*, -*deva-rāja*) m.dat.  
ag., name of the chief deity  
at Paṇḍharapūra. (For ety-  
mology of Vīṣṭhala, see BLOCH  
409 a).

Vīṣṭhāḥatī (see *Vīṣṭhala* above)  
f.nom.ag., name of endear-  
ment of God Vīṣṭhala, he be-  
ing conceived as Mother, 21,  
2.

Vīṣṭhaladeva (see *Vīṣṭhala*  
above) m.nom.ag., pers. name  
(after ■■■ deity at Paṇḍhara-  
pūra), 5, 6/7.

Vīṣṭhala-pāyī (see *Vīṣṭhala*  
above) m.obl., the feet of God  
Vīṣṭhala, 31, 8.

Vīṣṭhala (see *Vīṣṭhala* above)  
m.nom.ag., 31, 8.

vidyā (Sk.) f., (i) learning,  
knowledge; (ii) art, sciences.  
vidyā (i) nom.ag., 28, 4.  
vidyān-cā (ii) obl., 30, 6.

vina (Sk. *vinā*) ind., a suffix  
(here ■ affix) denoting  
negation, 27, 7.

vinatī (Sk. *vinatī*) f.nom.ag.,  
request, 21, 8; BLOCH 410 a,  
TURNER 448 b.

vinayo (Sk. *vinaya*) m.nom.ag.,  
discipline, modesty, 23, 6.

vinodē (Sk. *vinoda*) m.instr.ag.,  
(i) affection, regard, 20, 10;  
(ii) sense of humour, 20, 8.

vipannamati (Sk. *vyūṣṭanna-*  
*mati*) adj. (m.) nom. ■  
ready-witted, 19, ■.

vīpra (Sk.) m., a Brahmin (lit.,  
inspired or wise).

vīpra nom.ag., 21, 4.

vīprā voc.ag., 21, 6.

vibhāga (Sk.) m.nom.pl., part,  
portion, 16, 22.

vimukha (Sk. *vi-mukha*) adj.,  
turned away from, deprived,  
19, 25.

virati (Sk. *vi-rati*) f.nom.ag.,  
conclusion, end, 9, 2.

virahakātarē (Sk. *viraha-*  
*kāta*) adj. (n.) nom.pl., agi-  
tated or disheartened due to  
separation, 23, 9.

virahaviṣā-cī (Sk. *viraha-vīṣa*)  
n.obl., poison of separation,  
29, 2.

virahaveṣī (Sk. *viraha-veṣi-*  
*ṣa*) adj. (n.) nom.pl., mad  
by separation 24, 5.

virahē (Sk. *viraha*) m.instr.ag.,  
separation, 29, 6.



- vivaru (Sk. *vivara*) m.nom.sg., dilation, expansion, (here) details, 5, 1.
- vivalatiyo (Sk. *vi* √ *aval*, to be agitated) pr.part.(m.)loc.sg., to dawn, 24, 3.
- vivakakiragnasāgḥ (Sk. *vivaka-kirana-sāga*) m.instr.sg., confluence of the rays of knowledge or discrimination, 24, 3.
- Vivaksindha (Sk. *vivaka-sindha*) m.nom.sg., name of a literary work by Muktadāśa, 20, 9.
- vivakā-cā (Sk. *vivaka*) mobl., power of discrimination, 20, 5.
- viśuddha (Sk. *vi-śuddha*) adj., clear, pure, 4, 4.
- viśaṣṭ (Sk. *viśaṣṭa*) m.instr.sg. (used as adv.), particularly, 25, 3.
- viśvarūpa (Sk. *viśva-rūpa*) n.nom.sg., Universal form 30, 12.
- viśvasvapnasehitā (Sk. *viśva-svapna-sehitā*) adj.(f.)dat.sg., with or including the dream = the Universe 24, 11.
- viśva (Sk.) n., universe.  
viśva det.sg., 25, 3.  
viśva-cā obl., 0, 0.
- viśvātmakā (Sk. *viśva-ātmaka*) adj.(m.)instr.sg., Universal, 25, 1.
- viśvābhāsu (Sk. *viśva-abhāsu*) m.acc.sg., phenomenal appearance of the Universe, 24, 1.
- viśvasaghatakiyā (Sk. *viśvasaghatā-*) adj.(m.)voc.sg., abuser of confidence, 18, 41.
- viśvaśarurāo (Sk. *viśva-śarara-rāja*) m.nom.sg., Supreme Lord of the Universe, 25, 9.
- viśvavyavasthā (Sk. *viśva-vyavasthā*) f.acc.sg., assign-

- ing = distribution of attributes, 11, 2.
- viśai (Sk. *viśaya*) m.loc.sg., subject, theme, topic, 0, 2.
- Viṣṇukarmā (Sk. *Viṣṇu-karma*) m.nom.sg., pers. name, 18, 1.
- viśkyaṇḍ (Sk. *viśramaga*) n.nom.sg., solace, resting place, 33, 1; BLOCK 410 b, TURNER 449 b.
- viśmaya (Sk. *viśmaya*) m.nom.sg., wonder, surprise, 8, 18.
- viśaṣgamān-cā (Sk. *viśaṣga-ma*) m.obl., bird, 33, 7.
- vihiṛ (Sk. *vihiṛikā*) f.nom.sg., well, 31, 3.
- vihiṛ (Sk. *vi* > *dhā*) pp.(n.) ||| pers.sg., to order, prescribe, 10, 20.
- Viśrama (Sk. *viśrama*) m.Bom.sg., name of a cycle of years, or Śatvatsara, 0, 1.
- viśanā (Sk. *vi-jana*) n.nom.pl., meditating in solitude in the forest, 33, 7.
- vina (Sk. *vinā*) post. of instr. meaning 'without', 7, 7; BLOCK 400 b, TURNER 448 b.
- vinaiṣu (Sk. *vi-naiṣa* ?) m.nom.sg., affection, love, 22, 0.
- viru (Sk. *viru*) m.nom.sg., poetical sentiment of heroism (as = of the nine rasas), 30, 12.
- viru (Sk. *va(ru)*) abstr.n.nom.sg., equality, 10, 3; 29, 4.
- visambata (Sk. *vi* √ *śram*) pr.part.(m.) || pers.sg., to neglect, leave alone, 18.
- viśovā (Sk. *viśāpaka*) num. adj. ord.(m.)nom.sg., twentieth part, 4, 2; BLOCK 411 a, TURNER 449 b.
- viśa (Sk. *vi-kāla*) m., evening, twilight; BLOCK 411 m (?).

vīṇa-vorhi obl. (used as adv.) 8, 17.  
vīṇi-cā obl. 8, 10.  
vṛkṣa (Sk.) m., tree.  
vṛkṣā-khāṇi obl. 18, 6.  
vṛkṣa-of 22, 8.  
vṛttāntu (Sk. vṛttānta) n.nom. sg., 7.15; acc.sg. 21.1; report.  
Vṛndāvana (Sk.) n., place-name (of the play-field of Lord Kṛṣṇa).  
Vṛndāvanī loc.sg., 19, 8.  
Vṛndāvanī-huni obl. 19, 6.  
Vṛṣa (Sk. vṛṣa) m.loc.sg., Monday (?) 6, 2.  
vṛkṣā (Sk. vakra, or vṛkṣa-?) n.nom.sg., opposition, doing harm, 17, 8.  
vṛkṣa (Sk.) m., speed.  
vṛkṣa instr.sg., 27, 6.  
vṛkṣa instr.sg., 21, 6.  
vṛkṣaṇi (Sk. vṛkṣa) m., or vṛkṣa) abs., to ascend, climb, 9, 18.  
vṛkṣaṇi (Sk. vṛkṣa) m., or vṛkṣa) pr.part. adj. (m.) gen.sg., vṛkṣaṇi, vṛkṣaṇi, 24, 4; BLOCK 411 a, TURNER 455 b.  
vṛkṣaṇi (Sk. vṛkṣa) m., or vṛkṣa) v., to collect, pick.  
vṛkṣaṇi II pers.pl., 7, 4.  
vṛkṣa (redupl.) absolute, 16, 20.  
vṛkṣaṇi (Sk. vṛkṣa) pr. III pers.sg., to encircle, cover, clasp, 23, 12.  
Vedaśāstra (Sk. Veda-śāstra) n., science or philosophy of the Vedas.  
Vedaśāstrā-cā obl., 20, 1.  
Vedī (Sk. Veda) m.dat.pl., the Veda or the sacred hymns of the Hindus, 29, 8.  
vedha (Sk.) m., attraction, prick.

vedhi loc.sg., 22, 4.  
vedhu nom.sg., 30, 5.  
vedhabodhā-cā (Sk. vedha-bodha) m.obl., attraction and illumination, 22, 2.  
veda (Sk. veda) f.nom.sg., creeper, 23, 7; BLOCK 411 b, TURNER 457 b.  
veda (Sk. veda, or veda) m.nom. sg., (used as adv.), time, 19, 8; TURNER 457 a.  
vedaveṣṭi (Sk. veda, redupl.) adv. (by loc.), repeatedly, 31, 8.  
veda (Sk. veda) f.nom.sg., of 21, 4, 2.  
Vaidyaṇṭhi-cā (Sk. Vaidyaṇṭhi) obl., Heaven, 27, 8.  
vaidya (Sk.) m., physician.  
vaidya nom.sg., 27, 3.  
vaidya instr.sg., 27, 4.  
Vaidyakaśāstrā-cā (Sk. vaidyaka-śāstra-cā) f. loc.sg., of a work on Medicine by Vāthala Gaṇaṇa, 27, 1.  
vaidhavya (Sk.) abstr.n.nom. sg., widowhood, 29, 10.  
va (Sk. va) voc.ind., mode of addressing a person, 21, 1.  
vakkhāṇi (Sk. vakra-?) adj. (n.) nom.sg., bad, improper, 18, 44.  
vadaṇi (see vada behind) fut.part. (f.) III pers.sg., to bring or convey near, offer, exhibit, 10, 6; BLOCK 362 b, connecting with Sk. vā; TURNER 81 b.  
vada (Sk. vada, meaning 'soft, docile', -śānta) m. nom.sg., soft silk garment, 14, 6.  
vada (Sk. vada) f.nom.sg., dampness, moisture, 7; BLOCK 308 a.



**Śukra** (Sk. *Śukra*) m.loc.sg., Friday, 2, 2.

**śuddha** (Sk.) adj.(m.) nom.sg., the first or bright half ■ a month, 3, 2.

**śodhanē** (Sk. √ *śudh*, ■ *śodh*) v., to search; TURNER 628 a.

**śodhā** imp. II per.pl., 9, 9.

**śodhāvya** fut.part.(f.) III per.pl., 16, 2.

**śodhiḥ** pp.(n.) III pers.sg., 0, 12.

**śodhita** pr.part., 16, 23.

**śrau** (Sk. *śraus*) m.acc.sg., fatigue, 21, 2.

**śraya** (Sk. *śrayas*) ■ ■ ■ sg., ■ of final emancipation, 12, 21.

**śravaṇa** (Sk.) n., (I) ear; (II) hearing, (here) acquiring knowledge or initiation.

**śravaṇa** (II) nom.sg., 16, 4.

**śravaṇī** (I) instr.pl., 25, 7.

**śravaṇamātrā** (Sk. *śravaṇa-mātram*) n.instr.sg., (used as adv.), by the very hearing, 20, 2.

**śrūtātā** (Sk. *śrūta*, √ *śru*) adj. (m.) dat.pl., fatigued, wearied, distressed, 22, 6.

**śri-** (Sk.) an hon. prefix applied to names of deities, or sacred and eminent persons, places and objects.

**śri-Bḍḍhipura** n.nom.sg., the holy Bḍḍhipur, 33, 1.

- **kari-cayā** mobl., hand of Cakradhara, 12, 2.

- **Kṛṣṇakathā** f. nom. ■ story of Kṛṣṇa, 30, 1.

- **Kṛṣṇacakravartī** m.nom.pl.(hon.), 19, 3; instr.sg., 19, 1; Lord Kṛṣṇa.

- **Kṛṣṇacakravartī-cā** m. obl., 19, 21.

- **Kṛṣṇacakravartī-javāṇī** m.obl., 19, 15.

- **Kṛṣṇacakravartī** m. dat.sg., 19, 22.

- **Kṛṣṇapavāde** (Om. *pa-vāde* < Sk. *pavāda*) m. acc.pl., heroism of Kṛṣṇa, 22, 5.

- **Kṛṣṇamahimā** f.dat.sg., greatness of Kṛṣṇa, 20, 3.

- **Kṛṣṇa** m.voc.sg., 19, 3.

- **Kṛṣṇu** m.nom.sg., 2, ■

- **Kṛṣṇa** m.instr.sg., 19, 20.

- **Gaṅgarāja** m.instr.sg., pers. name, 1, 2.

- **gurd-śārikhā** adj.(m.) obl., like the Master, 21, 1.

- **Cakradharā** m.dat.sg., 22, 1; m.voc.sg., 20, 18; I, ovd Kṛṣṇa, or Cakradhara.

- **caranā** m.acc.pl., feet of Lord Kṛṣṇa, 21, 3.

- **caranā** m.dat.pl., feet of Cakradhara, 12, 2.

- **caranī** m.loc.pl., 19, 3.

- **Cavundarājī** m.instr.sg., pers. name, 1, 1.

- **Dattadarśanī** n.loc.sg., vision of Lord Datta, 22, 2.

- **Dattātreya-cī** m.obl., Lord Dattātreya, 22, 2.

- **Bhḍecaranātha** (see under bh) 3, 2.

- **mahānī mahānī** (see under m) 6, 7.

- **mukutā-varī** obl., head-wear of Cakradhara, 2, 0.

- **mukha** n.nom.sg., mouth of the Lord, 20, 10.

- **mukhaprakāśana** n.nom.sg., cleaning of the mouth of the Lord, 12, 15.

- mukhi n.loc.sg., 14, 8.
- mūrti f.nom.sg., 14, 10;  
f.acc.sg., 8, 9; body =  
figure of the Lord.
- mūrti-vari obl., 14, 13.
- mūrti f.dat.sg., 14, 6.
- mūrti-cē f.obl., 22, 2.
- Viṭṭhaladevarāyaṇi! (see  
under v) 5, 1.
- Viṭṭhaladara (see under  
v) 5, 8/7.
- Śaku (Sk. śaka) m.nom.  
sg., the [ ] year, 5, 1.
- sarvādhikāri m.nom.sg.,  
5, 8.
- Śchittipuri-cī n.obl., 2, 4.
- Kṛṣṇakā m.gen.sg., un-  
der of Kṛṣṇa, 38, 4.

śrīghāra (Sk. śrīghāra) m.  
nom.sg., [ ] sentiment,  
30, 4.

śrūghāra (Sk. śrūghāra) m.,  
love, or the poetical senti-  
ment of love.

śrūghāra m.nom.sg., 12,  
21, 30, 3.

śrūghārā-cē obl. 28, 1.

Śrīpati (Sk.) m.nom.sg., pers-  
name (of the author of *Jyō-  
tīrāraṇamaṇi*) 0, 12.

śrīmanā (Sk. śrīmat) m.nom.  
pl., hair, 27, 13.

Śrīmukha (Sk.) m.nom.sg.,  
name of a cycle of years or  
Śaivātsara, 6, 1.

śroṭā (Sk. śrotr) adj.(m.),  
listener, or reader.

śrōṭayā dat.sg., 22, 3.

śrōṭā instr.pl., 28, 2.

śrōṭā instr.pl., 20, 9.

śrōṭayā dat.pl., 28, 5.

śvapaṇā-cīva (Sk. śva-paṇa) m.  
obl., belonging to low and  
outcasts tribe, = untoucha-  
ble, 20, 7.

śvapaṇā-cī (Sk. śva-paṇa) m.  
obl., bee, (lit., six-footed ani-  
mal), 32, 4.

śaṅkavī (Sk. śaṅkavīd) [ ] (m.) nom.sg., one know-  
ing the six auxiliaries of the  
Vedas, 2, 8-4-7., (inscribed  
wrongly as śaṅkavī) and 82.  
śaṅk (Sk. śaṅka, < śaṅk, to  
stamp upon) f.nom.pl., sym-  
ptom (of a disease), 27, [ ]

śaka (Sk. śaka) m., Śaka year.  
śaku nom.sg., 5, 1/4.

śaka loc.sg., 5, 1.

śakā (Sk. √ śak) pr. III  
para.pl., to be able, capable,  
27, 11; BLOOM 412 b, TUNZA  
572 b.

śakā (Sk.) adj., all.

śakā 30, 6.

śakā (n.) dat.pl., 5, 7.

śakāprāśāddārambhā (Sk.  
śakā-prāśāddā-ārambhā)  
m.nom.sg., beginning of the  
whole temple 5, 8.

śakā (Sk. śakā) adj., all.  
śakā 22, 4.

śakāśā-hī (n.) dat.pl., 11,  
3.

śakāśādhī-cī (Sk. śakāśā-  
dhī) m.obl., [ ] treasures,  
[ ]

śakā (Sk.) f., female friend.  
śakāśā dat.pl., 21, 1.

śakā acc.sg., 21, 4.

śakāśā (Sk. śakāśā) n.loc.pl.,  
distress, calamity, 20, 14.

śakāśā (Sk. śakāśā) n.loc.  
[ ] distress, critical situa-  
tion, 21, 3.

śaṅkātī (Sk. śaṅkātī) m.dat.  
sg., team, gathering, 19, 5.

śaṅkātī (Sk. śaṅkātī) m.nom.  
pl., saintly person, 26, 6.

[ ] (Sk. śata) num.adj., one  
hundred.

seta 2, 8.  
 satīṣ (n.) nom. pl., 16, 8.  
 satāhika (Sk. śata-) adj., old,  
 (of hundred years) 18, 17.  
 satasāgi (Sk. sat-saṅga) m.  
 loc. sg., company of the good,  
 25, 2.  
 sadā (Sk.) ind., 25, 6;  
 30, 3.  
 sadācāraṇika (Sk. sat-śodra-  
 ṇika) m. nom. sg. (coll.), well-  
 behaving people or class, 20,  
 5.  
 sadāphala (Sk. sadā-phala)  
 adj. (m.), ever-blooming, 18,  
 1.  
 sadaiya (Sk. sa-daiya) adj.,  
 fortunate, 30, 3.  
 sadharā (Sk. sa-dhara, √ dhr)  
 adj. (n.) nom. pl., ample, in  
 large quantities, 27, 5.  
 [redacted] (Sk. sam-śata, √ śat)  
 ind., always, continuously,  
 31, 5.  
 sannidhānā-cā (Sk. sannidhā-  
 na) n. obl., nearness, (hence)  
 company, 29, 4.  
 saplvaṇa (Sk. sa-pīśaṇa) adj.,  
 yellowish, 20, 3.  
 sapphala (Sk. sa-phala) adj.,  
 fruitful, fructuous, 30, 3.  
 samartha (Sk. samartha) adj.  
 (m.) nom. sg., capable, able,  
 0, 7.  
 samasta (Sk.) adj., all.  
 [redacted] (m.) nom. pl., 12,  
 13.  
 samastā (f.) gen. pl., 5, 5.  
 samastī (m.) instr. pl., 17,  
 9.  
 samastā (n.) acc. pl., 0, 11.  
 [redacted] (Sk.) n. acc. sg., con-  
 tentment, satisfaction, 24, 8.  
 samāna (Sk.) adj., equal, 10, 7.  
 samāpti (Sk.) f. acc. sg., end,  
 conclusion, 0, 9.  
 samudra (Sk.) m., ocean, sea.

samudrā-tānu obl., 18, 3.  
 samudra nom. sg., 29, 9.  
 samudratīrī (Sk. samudra-  
 tīra) n. loc. sg., sea-shore, 18,  
 1.  
 sameta (Sk. samaveta) adj.,  
 united with, woven into, 2, 8.  
 sampūrṇa (Sk. sampūrṇa) adj.,  
 complete, 6, 6.  
 samyaka (Sk. samyak) ind.,  
 close, near, 17, 8.  
 [redacted] (Sk. śayana) n. nom.  
 sg., sleeping, lying prostrate,  
 14, 7.  
 Saragunika (Sk. śaraṇa-  
 nṛga) m. nom. sg., pers.  
 name (with the title nṛga),  
 6, 6.  
 sarasā (Sk. √ śr-sarasī) v.  
 (I) to end, finish, die; (II) to  
 be honoured; Bloch 414 b,  
 Turner 591 a.  
 saratya (II) pr. part. adj.  
 (m.) instr. sg., 30, 3.  
 saratī (I) pp. (n.) III pers.  
 sg., 13, 1.  
 sare (I) pr. III pers. sg., 12,  
 9.  
 Sarabhaṅga (Sk. śara-bhaṅga)  
 m., pers. name (of a sage).  
 Sarabhaṅgā-cayā obl. 5, 4.  
 Sarabhaṅgā-prityartha  
 obl. 8, 4.  
 saratī (Sk. sadṛśa) abstr. n. acc.  
 sg., equality, matching, 26, 3;  
 Bloch 415 a.  
 sarīrā-cā (Sk. śarīra) n. obl.,  
 body, physique, 27, 11.  
 [redacted] (Sk.) n., lake, large  
 pond.  
 sarovarī loc. sg., 32, 5.  
 sarovarā acc. pl., 33, 3.  
 sarvakāla (Sk. sarva-kāla)  
 adv., for all times, 31, 2.  
 sarvajña (Sk. sarva-jña) adj.  
 (m.), knower of all, (here)  
 Cakradhara.

sarvajñā gen.pl. (hon.),  
12, 1.  
sarvajñā instr.sg., 7, 20.  
sarvasaṅgālī (Sk. sarva-saṅ-  
gaṭa) n.instr.pl., (used =  
adv.), with auspicious or  
blessings, 25, 4.  
sartasukhī (Sk. sarva-sukha)  
n.instr.pl., all of bliss  
or happiness, 25, 7.  
Sartvarī (Sk. Sarvarī) m.  
nom.sg., name of a cycle of  
years, or samvatsara, 2, 1.  
sarvā (Sk. sarva) adj.(m.) dat.  
pl., all, 25, 6.  
sarvāṅgī (Sk. sarva-gaṇa) n.  
loc.sg., whole body, 14, 5.  
sarvādhipatī (Sk. sarva-adhi-  
pati) adj.(m.) nom.sg., chief  
administrator (being a title),  
5, 6.  
saṁkṣā (Sk. √ kṣ) pr.part., to  
torment, harass, 23, 8; BLOCK  
416 b, TURNER 198 b.  
sava (Sk. śava) n.acc.sg.,  
corpse, body, 15, 14.  
samvachara (Sk. samvatsara)  
m.loc.sg., cyclic year, 5, 1/4.  
samvatu (Sk. samvat, being a  
contraction of samvatsara)  
m.nom.sg., year, 1; 3, 1.  
samvatsara (Sk.) m., cyclic  
year.  
samvatsara-paryanta obl.,  
5, 11.  
samvatsara loc.sg., 5, 2;  
5, 1.  
samvatsarāntargata (Sk. sam-  
vatsara-antar-gata) adj., be-  
longing to the cyclic year, 2,  
1.  
savale (Sk. sa-vā) m.loc.sg.,  
auspicious hour, 24, 3; BLOCK  
416 a (savara); TURNER 198 b.  
samvasara (Sk. samvatsara)  
m.loc.sg., cyclic year, 2, 1.

sāvasārika (Sk. sāmādvika <  
samādāro-) adj., worldly,  
mundane, 20, 2.  
samvādanā (Sk. sam vād)  
v., to converse, discuss,  
narrate.  
samvāditī pr. III pers.pl.,  
11, 6.  
samvāditīyā pp.(f.) III  
pers.pl., 10, 14.  
samvādā (Sk. samvāda) =  
instr.sg., conversation, 20, 10.  
samvikāra (Sk. sa-vikāra) adj.,  
impassionate, tempting, 26, 7.  
savē (Sk. sahita) adv. (by  
instr.), along with, together,  
23, 9; BLOCK 416 a.  
samāra (Sk.) m., worldly ex-  
istence or life; BLOCK 416 b.  
samāra-ō obl. 24, 8.  
samāra-cyā obl. 29, 11.  
samāradramā-cā (Sk. samāra-  
drama) m.obl., fatigue or  
exhaustion of worldly life,  
23, 1.  
samāśā (Sk.) ind., shortly, soon,  
23, 4.  
samāhāra (Sk. samāhāra) m.nom.  
sg. 0, 7; acc.sg. 20, 11; des-  
truction.  
saṁśā (Sk. śaṁśa, √ śā) m.instr.  
sg., ego, vigour, 16, 8; BLOCK  
416 b, TURNER 198 a.  
śāī (Sk. śāyā-) f.nom.sg.,  
shadow, 29, 12.  
śādhī (Sk. śādhā) adj.(f.)  
nom.sg., conscious, 14, 12.  
śāī (Sk. śāyā-) f.nom.sg.,  
shade, 22, 8; BLOCK 420 b,  
TURNER 198 b.  
sāmī (Sk. samukha) adv.  
(by loc.), forward, in the  
front, 12, 2; TURNER 600 b.  
sāka-ō (Sk. śarkarā) f.obl.,  
sugar, 23, 4; BLOCK 417 a;  
TURNER 578 b.

sākṣāta (Sk. *sākṣāt*) adj., incarnate, in bodily form, 8, 20.  
 sāgara (Sk.) m., ocean, sea.  
 sāgarā dat.pl., 16, 10.  
 sāgaru nom.sg., 31, 2.  
 sāṅgatiyā (Sk. *sāṅgātika*) adj. (m.) voc.sg., comrade, companion, 19, 34.  
 sāṅghaṇḍ (Sk. *sam* √ *āṅhā*, or *āṅha*, cf. BLOCH 417 b) to narrate, relate, tell, convey.  
 sāṅghaṇḍē denom.(n.) nom.sg., 27, 3.  
 sāṅghatī pr. III pers.pl., 16, 6.  
 sāṅghatāḥ pp.(n.) III pers.sg., 19, 33.  
 sāṅghā imp. II pers.pl., 16, 25.  
 sāṅghāvi fut.part.(f.) III pers.sg., 31, 6.  
 sāṅghāveyā fut.part., 16, 22.  
 sāṅghijāla pasc.fut. III pers.sg., 30, 1.  
 sāṅghijō opt. II pers.pl., 31, 2.  
 sāṅghitāla pp. -īḥ (m.) III pers.sg., 18, 44; -ā (f.) 16, 28; -ī (n.) 7, 16.  
 sāṅghō fut. I pers.sg., 16, 31; pl., 27, 2.  
 sāṅghō inf., 8, 19.  
 sāra (Sk. *saiya*) adj., true, 9, 13; BLOCH 417 b, TURNER ■ a.  
 sārakāri (Sk. *saiya-dhāra*) adj. (f.) nom.sg., real, true, 14, 16.  
 sāraṇḍ (Sk. √ *āṅhā-dhāra*, BLOCH 418 a) v., to leave; ■ 102 b.  
 sāraṇvīa fut. caus. I pers.sg., 28, 10.  
 sāraṇta pr.part., 29, 4.  
 sāraṇī pr. III pers.pl., 26, 3.

sāṇḍi pr. III pers.sg., 18, 18; imp. II pers.sg., 31, 6.  
 sāṇḍunī abe. 29, 13.  
 sātā (Sk. *sapta*) num.adj., (m.) dat.pl., seven, 15, 10; BLOCH 418 b, TURNER 599 b.  
 sātāviśē (Sk. *sapta-viśāṣi*) num.adj.(n.) nom.pl., twenty-seven, 2, 6; TURNER 592 a.  
 sādhana (Sk.) n., (i) ■■■■■ (ii) penance.  
 sādhanā (i) nom.sg., 31, 2.  
 sādhanī (ii) loc.sg., 32, 8.  
 sādhanā (Sk.) m.nom.pl., spiritual aspirant, 32, 8.  
 sādhanāna (Sk.) adj., common-place, ordinary, 26, 8.  
 Sādha (Sk. *saddhikā*) f., para-name (of a female disciple of Cakradhara).  
 Sādhan-cīye obl. 16, 18.  
 Sādhatō dat.pl.(hon.), 18, 19.  
 sādhyā (Sk. √ *sād*) adj., curable, remediable, 27, 7.  
 sāntu (Sk. *śānta*) m.nom.sg., poetical sentiment of composure (being one of the nine *rūpas*), 20, 11.  
 sāpō (Sk. *śarpa*) m.instr.sg., snake, 28, 18; BLOCH 419 b, TURNER 599 b.  
 sāmarasyā-cē (Sk. *samarasya*) abstr.n.obl., state of complete harmony, 24, 6.  
 sāmbhāṇḍ (Sk. *sam* √ *pā*) v., to protect, guard; TURNER 597 b.  
 sāmbhāṇḍē denom. (n.) nom.sg., 10, 9.  
 sāmbhāṇī(I) pr. III pers.sg., 34, 11.  
 sāmbhāṇīa fut. III pers.sg., 31, 2.  
 sāya (Sk. *śāka*) m.nom.pl., the Teak tree, 32, 3; BLOCH 419 b.



śaṣṭa (Sk. ṣaṣṭi) ord.adj., (m.)  
loc.sg., sixth, 27, 13; BLOCH  
416 b, TURNER 138 a.

Śaraṅgapaṇḍitāś (Sk. śaraṅga-  
paṇḍita) m.dat-pl., (hon.),  
pers. name (with the title  
paṇḍita), 16, 24.

śāṅkha (Sk. śaṅkha) adj., like,  
similar to, equal; BLOCH 420  
a.

śāṅkha (n.) nom.sg., 26, 3.

śāṅkha (m.) nom.sg., 11, 7.

śāṅkha-cā (Sk. śaṅkha) f.obl., a piece  
in the game of backgammon,  
or the game itself, 7, 2.

śāṅkha (Sk. śaṅkha) noun.  
adj., one and a half, 19, 7.

Śāṅkha (Sk. Śaṅkha) m.nom.sg.,  
pers. name (of a poet), 16, 1.

śāṅkha (Sk. śaṅkha) n.nom.  
sg., rice-field, 3, 3; BLOCH  
421, a.

Śāṅkhaśāṅkha (Sk. śaṅkhaśāṅkha) m.  
instr.sg., pers. name (of a  
poet-saint), 51, 3; BLOCH 420  
b.

śāṅkha (Sk. śaṅkha) adj., of  
completion; BLOCH 420  
a, TURNER 508 b.

śāṅkha (f.) nom-pl., 26, 6.

śāṅkha (f.) nom.sg., 27, 10.

śāṅkha (n.) nom.sg., 26, 6.

Śāṅkhaśāṅkha (Sk. śaṅkhaśāṅkha)  
n.loc.sg., place-name,  
16, 1.

śāṅkha (Sk. śaṅkha) adj.  
(m.) nom.sg., in bodily form,  
26, 11.

śāṅkha (Sk. śaṅkha) n.nom-pl.,  
royal edict or grant (in the  
form of a copper-plate), 2, 3.

śāṅkha (Sk. śaṅkha) perf.  
śāṅkha pp.(m.) III pers.pl.,  
to bloom, blossom, 33, 3.

śāṅkhaśāṅkha (Sk. śaṅkhaśāṅkha)  
m.instr.sg., stay in the  
father-in-law's house (sup-

posed to be rather trying),  
33, 3; BLOCH 421 a, TURNER  
503 b.

śāṅkha (Sk. śaṅkha) v., to bear,  
tolerate; BLOCH 421 a, TURNER  
504 a.

śāṅkha pr. III pers.pl., 28,  
12.

śāṅkha caus. pr. III pers.  
sg., 15, 10.

śāṅkha pr. III pers.sg., 29, 1.

śāṅkha (Sk.) n., (i) literature,  
(ii) literary favour.

śāṅkha-śāṅkha (i) obl. 28, 6.

śāṅkha-śāṅkha (ii) obl. 28, 1.

Śāṅkhaśāṅkha (Sk. śaṅkhaśāṅkha)  
m.gen.pl. (hon.), pers.  
name (of a king), 2, 3.

śāṅkha (Sk.) adj., prepared,  
ready, 4, 2.

śāṅkhaśāṅkha (Sk. śaṅkhaśāṅkha)  
m.obl., mercury, 26, 1.

śāṅkha (Sk. śaṅkha) f.obl. or  
dat.sg., attainment, fulfilment,  
31, 1.

śāṅkhaśāṅkha (Sk. śaṅkhaśāṅkha)  
denom.  
(n.) acc.sg., name of sprinkling  
water on each other, 28,  
7; BLOCH 420 b, TURNER 504  
a.

śāṅkha (Sk. śaṅkha) n.obl., head,  
27, 11; BLOCH 423 a, TURNER  
508 b.

śāṅkha (Sk. śaṅkha) n.nom.sg., head,  
27, 15; BLOCH 423 b, TURNER  
508 b.

śāṅkha (Sk. śaṅkha) f.gen-pl.,  
small stick, 11, 6.

Śāṅkha (Sk. Śaṅkha) m.nom.sg.,  
pers. name, 2, 4.

śāṅkhaśāṅkha (Sk. śaṅkhaśāṅkha) m., face  
of a stone-slab or rock; BLOCH  
423 b, TURNER 509 b.

śāṅkhaśāṅkha obl. 2, 3.

śāṅkhaśāṅkha dat.sg., 3, 10.

sukumāra (Sk. *su-kumāra*)  
adj., delicate, tender, 26, 3.  
Sukra (Sk. *Sukra*) m.loc.sg.,  
Friday, 5, 4.  
sukha (Sk.) n., pleasure, happi-  
ness, bliss.  
sukha nom.sg., 12, 21.  
sukhā-cā obl., 28, 4; -cā 23,  
3.  
sukhē instr.sg., 18, 14.  
sukhāi instr.sg., 28, 6.  
sukhānidrā (Sk. *sukha-nidrā*)  
f.nom.sg., comfortable sleep,  
28, 7.  
sukhāśchanda (Sk. *sukha-  
śchanda*) n.instr.sg., means  
of pleasure, 16, 16.  
sukhya (Sk. *sukhya*) adj.(m.)  
nom.sg., pleased, happy, 25, 9.  
sugandhi (Sk. *su-gandha*) m.  
instr.pl., sweet or pleasant  
scent, 22, 3.  
su. gā. (abbrev. of *suvarṇa-  
gadyakāśa*, m.nom.pl., Sk.)  
gold coin ■ ■ specific value,  
2, 6.  
sujagare (Sk. *su-jagare*) adj.  
(f.)nom.pl., (hon.), awake,  
roused from sleep, 12, 2.  
suja (Sk. *śaśa-kā*) m.acc.sg.,  
garment, piece of cloth, 8, 3;  
TURNER 501 b.  
sutā (Sk. *suta*) m.instr.sg., son,  
6, 6.  
sutāle (Kannad *sutālaya*) n.  
nom.sg., enclosure, surround-  
ing wall, 1, 2 (see notes).  
sudinu (Sk. *su-dina*) m.acc.sg.,  
auspicious day, 24, 2.  
Sudavo (Sk. *su-deva*) m.nom.  
sg., pers. name, 21, 4.  
sudeśa (Sk. *su-dēśa*) adj.(m.)  
gen.pl., belonging to fine Deśa  
(i.e., Marāṭhī) lang., 28, 9.  
suddha (Sk. *śuddha*) adj.(m.)  
nom.sg., first or bright half  
of the lunar month, 6, 4.

sudhārasā-cā (Sk. *sudhā-rasa*)  
m.obl., nectar, 22, 11.  
superīnaji (Sk. *su-parīnaja*)  
m.instr.pl., sweet fragrance,  
22, 6.  
supavati (Sk. √ *swap*, to sleep)  
f.nom.sg., mattress, 14, 18.  
supa (-*śrīkha* (Sk. *śarpa*) n.  
obl., winnowing fan, or wicker  
receptacle, 11, 8; BLOCK 425a.  
suhastu (Sk. *su-bhasa*) adj.  
(m.)nom.sg., heroic, brave,  
28, 1.  
suvāga (Sk. *su-rāga*) m.  
nom.sg., fine colour, 28, 8.  
suvātaru (Sk. *śura-taru*) m.  
nom.pl., heavenly wish-lyes,  
22, 2.  
suvavāḍu (Sk. *su-vrddha*, √  
*vrddh*) m.nom.sg., plenty,  
glory, 24, 12 (see notes).  
suvāsa (Sk. *su-vāsa*) adj.,  
sweet (to the ear), 22, 8.  
suvālaya (Sk. *śura-dāya*) n.  
acc.pl., abode of God (i.e.,  
temple), 28, 9.  
suvva (abbrev. of Sk. *suvarṇa*)  
n.nom.sg., gold, 2, 8.  
sulakṣanikā (Sk. *su-lakṣaṇika*)  
adj.(n.)acc.pl., bearing auspi-  
cious marks, 28, 9.  
suvarṇa (Sk. *suvarṇa*) colln.  
nom.sg., coins or pieces of  
gold 2, 5-9.  
sups (Sk. *sukha*) n.instr.sg.,  
happiness, pleasure, 6, 12.  
susara (Sk. *śiśu-māra*) m.,  
alligator, crocodile; BLOCK  
■ d b, TURNER 524 a.  
susarātā dat.sg., 18, 29.  
susaru nom.sg., 18, 2.  
susarā instr.sg., 18, 20.  
sūkta (Sk. *su-ukta*) n.nom.sg.,  
ideal, 6, 6.  
sūlka (Sk. *śulka*, tax, octroi)  
n.nom.sg., act, law, rule, 4, 4.

cōmlā (Sk.  $\sqrt{\text{chaṣ-choṣayati}}$ )  
 pp.(n.) III pers.sg., to be let  
 ■■■■ = released, 23, 6;  
 BLOCK 424 ■ TURNER 199 b.  
 sajārī (Sk. *śaṣyā-dāra*) m. or  
 n.loc.sg., neighbourhood, 18,  
 16; BLOCK ■ a, TURNER 620  
 a.  
 saṅḍiyā-vari (Sk. *śaṅḍayuka*)  
 m.obl., top or peak (of a  
 tree), 18, 38; BLOCK 425 b.  
 Saṅgrāmī (Sk. -grāma) m. or  
 n.loc.sg., place-name, 3, 6.  
 sevaku (Sk. *śevaka*) m.nom.sg.,  
 servant, devotee, 18, 17.  
 sevatu (Sk. *śiva-anta* ?) m.  
 nom.sg., end, 29, 8; BLOCK  
 426 a, TURNER 301 a.  
 Śivataṅkal m. or n.dat.sg., place-  
 name, 9, 1.  
 sevane-arthī (Sk. *śevanā*) f.  
 obl., enjoyment, savouring,  
 22, 12.  
 ■■■■ (Sk. *śamīdā* ? Comp. Gk.  
*śamīdā* f.) f.nom.pl., Indian  
 Vermicelli, crust of wheat-  
 flour thread, 18, 80.  
 sevījatu (Sk.  $\sqrt{\text{sev}}$ ) pres.pr.  
 III pers.pl., to frequent, re-  
 sort to, 32, 8.  
 miṅgha (Sk. *saṅghacirha* <  
*śam*  $\sqrt{\text{han}}$ ) adj., numerous,  
 abundant, 23, 10.  
 Śaṅghāraṇī (Sk. *Śaṅgha-śaṅgha*)  
 m.loc.sg., the mountain  
 Śaṅgha, 32, 8.  
 solre (Sk. *śaṅghara*) adj.(m.)  
 nom.pl., relative, 11, 9; BLOCK  
 427 a.  
 sokē (Sk. *śoka*) m.instr.sg.,  
 sorrow, 21, 4.  
 sokhalā (Sk.  $\sqrt{\text{śuṣ}}$ ) pp.(m.)  
 III pers.sg., to dry up, 29, 9;  
 BLOCK 423 b, TURNER 611 b.

soḍaṅē (Sk. *śuṣ-choṣayati*) v.,  
 to leave, let go, untie; BLOCK  
 426 b, TURNER ■ a.  
 soḍavīṭh caus.pr.part.adj.  
 (m.) nom.sg., 21, 2.  
 soḍavē fut.part. (n.) III  
 pers.sg., 10, 14.  
 soḍhe pp.(m.) III pers.sg.,  
 6, 11.  
 soḍiti pr. III pers.pl., 3, 7.  
 soḍhe fut. III pers.sg., 8, 6.  
 Soḍavikāra (M. *Soḍavī-* Sk.  
*kāra*) adj.(m.) nom.sg., be-  
 longing ■ the place Soḍavī,  
 being a qualification of He-  
 mādrī, 5, 2/3.  
 soḍha, soḍha (Sk. *śuṣṭhā*) f.,  
 (i) trunk of an elephant, (ii)  
 raised, curved seat or plat-  
 form; BLOCK 426 b, TURNER  
 611 a.  
 ■■■■ (i) nom.sg., 11, 7.  
 soḍḍiya-vari (ii) obl., 9, 4.  
 soḍḍhiā (ii) nom.pl., 4, 8.  
 sonatake (Sk. *śuvarṇa-śaṅka*)  
 m.acc.pl., stamped gold-coin,  
 15, ■  
 sonavai (Sk. *śuvarṇa-varī*) f.  
 nom.sg., golden torch, 28, 11.  
 soṇākeṭaki-śā (Sk. *śuvarṇa-  
 keṭakī*) f.obl., golden Kozakī  
 plant, 32, 11; for soṇā ■  
 BLOCK ■ b, and TURNER  
 614 a.  
 soṇadravā (Sk. *śa-śuṇḍra*)  
 adj. (m.) dat.sg., full of  
 misery, 23, 2.  
 soṇē (Sk. *śaṅka*, or *śaṅgha*)  
 adj.(n.) nom.sg., easy, simple,  
 21, 2.  
 Soṇadeva (Sk. *śoma-deva*) m.  
 nom.sg., pers. name, 6, 3.  
 Soṇavarṇā (Sk. *śoma-varṇa*)  
 m.loc.sg., lineage of moon, 21,  
 11.  
 soṇare (Sk. *śaṅghara*) adj., re-  
 lation, relative; BLOCK 427 a.

(m.) nom. pl., 25, 5.  
 soyoro (m.) nom. pl., 27, 5.  
 soḥe (Sk. √ *śus*) pr. III pers. ag., to get dried, 27, 10.  
 sohanto-cā (Sk. *anā-āham*-id) abstr.-obl., state of identification with Self, (being a philosophical term), 24, 10.  
 sohaḥā (Sk. *śubhā-veśā*) m. acc. sg., auspicious ceremony, 22, 2.  
 saundarya (Sk. *sundarya*) adj., beautiful, handsome.  
 saundarya (m.) nom. sg., 30, 4.  
 saundarya-cā (m.) obl. 20, 4.  
 saundaryaloka-cl (Sk. *saundarya-loka*) mobil., world of beauty, 20, 2.  
 schānha-cā (Sk. *śāhant*) f. obl., civil body, 2, 7.  
 schānā (Sk. *śāhna*) n. nom. pl., civil body, 2, 4.  
 schitipuri-cl (Sk. *śhiti-pura*) mobil., place-name, 2, 11.  
 stavānā (Sk. *stavanā*) n. acc. pl., hymn in praise, 19, 37.  
 staviti (Sk. √ *sta*) pr. III pers. pl., to praise, 19, 37.  
 stuti (Sk.) f. acc. sg., praise, eulogy, 32, 2.  
 strī (Sk.) f., woman, (here) wife.  
 strīya instr. sg., 18, 2.  
 strīyaḥ dat. sg., 18, 2.  
 athala (Sk.) n., field, land of agriculture.  
 athala nom. sg., 6, 9.  
 athalā nom. pl., 6, 10.  
 ethiti (Sk.) f. nom. sg., (i) being, existence, 0, 2; (ii) trance (being a term in the Mahānubhāvic philosophy), 19, 21.  
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athira (Sk. *sthira*) adj. (m.) acc. sg., established, steady, 24, 9.  
 spardhā (Sk.) f. acc. sg., competition, 22, 2.  
 sparśa (Sk.) m. nom. pl., touch, 22, 2.  
 ——— (Sk.) n. acc. sg., remembering, 18, 38.  
 smaraṇā (Sk. √ *smr*) v., to remember, think of.  
 smarile pp. (m.) III pers. pl., 21, 2.  
 smara pr. III pers. sg., 22, 11.  
 ayāhāṇa (Sk. *ayāhāṇa* ?) adj. (m.) nom. pl., wise people 20, 2.  
 — (Sk. *śrī*) see under *śrī*.  
 svādharmasūrya (Sk. *svādharmasūrya*) m. nom. sg., sun of the religion of the Self, 25, 3.  
 svebodhā-cā (Sk. *sva-bodhā*) mobil., knowledge of the Self, 24, 2.  
 svarūpa-ukharī (Sk. *sva-rūpa-ukharī* ?) n. loc. sg., arid land of the form of the Self, 24, 9.  
 svasti (Sk.) ind., term of auspicious salutation (appearing usually at ——— beginning of ——— inscription), 2, 1; 9, 1; 6, 2-4; 6, 1.  
 svānubhāvā (Sk. *sva-anubhāva*) m. instr. sg., personal experience, 20, 9.  
 svāsa (Sk. *śvasa*) m. nom. sg., breath, or breathing, 27, 5.  
 svīkarāṇā (Sk. *svī* √ *kr*) v., to accept, agree to.  
 svīkaritī pr. III pers. pl., 20, 8.  
 svīkaritā pp. (m.) III pers. sg., 7, 12; — (f.), 7, 2.

hagnuṭi (Sk. *hṇu-*) f.nom.sg., chin, jaw, 27, 11.

haraiṣ (Sk.  $\sqrt{hr}$ ) pp.(n.) III pers.sg., to be deprived, loss, 15, 15; BLOCK 428 a, TURNER 532 a.

Harī (Sk.) m.nom.sg., God Hari, 31, 2.

Harīharā (Sk. *Harī-Hara*) Gods Hari and Hara ((a, Viṣṇu and Śiva), m.dat.pl., 5, 7; gen. pl., 6, 5.

haladāliya (Sk. *halā-dāliya*) adj.(m.)instr.pl., borne by or yoked to the plough, 4, 2.

haṣṭi (Sk. *haṣṭin*) m., elephant. ■ nom.sg., 11, 3; ■ sg., 11, 3.

haṣṭi-cā obl. 12, 11.

halu, redupl. (Sk. *laghā*) ind., slowly, 18, 29; BLOCK ■ b, TURNER 568 a.

hā (Sk. *stad*) rel.pron.(m.), this; BLOCK 428 b, TURNER 524 b.

hā loc.sg., 28, 11.

hā instr.sg., 25, 1.

hā dat.sg., 23, 2; dat.pl., 23, 4.

hā dat.pl., 19, 11.

hā gen.sg., 15, 12.

hā-cīya obl. 6, 24.

hā dat.sg., 8, 13.

hā nom.sg., 9, 9.

hā nom.pl., 2, 9.

hāhāra (Sk. *hā*  $\sqrt{hr}$ ) m.nom.sg., call, invitation; 17, 2; BLOCK 427 a, TURNER 528 a.

hāṭam-praṭi (Sk. *hāṭa*) m.obl., shop, market, 3, 9; BLOCK 427 b, TURNER 535 a.

hāṭavāla (Sk. *hāṭa-vāla*) m. loc.sg., marketing hour, hour of commercial transaction, 23, 5.

hādān-ai (Sk. *astāi*) n.obl., bone, 10, 15; BLOCK 428 b, TURNER 538 a.

hāta (Sk. *hāsta*) m., hand; BLOCK 429 a, TURNER 538 b.

hāta acc.sg., 17, 11; acc.pl., 17, 7.

hātu nom.sg., 29, 11.

hātā instr.sg., 22, 2.

hātaubā (Sk. *hāsta-nṛpa*) 3. instr.sg., warmth of the hand or palm, 26, 9; for āba, see BLOCK ■ a.

hātakadagā-pudhā (Sk. *hāsta-kafāta*) n.obl., wristlet, 26, 7.

hātavāla (Sk. *hāsta* +  $\sqrt{vā}$ ) pp.(n.) III pers.sg., to take up in hand, 29, 18.

hātavāla (Sk. *hāsta-vāra*) m. nom.pl., wristlet, ornamental string on the arm, 26, 7.

hātubhārī (Sk. *hāsta-bhāra*) adj.(f.)nom.sg., of the length of an arm, 14, 19.

hāthierā-vīra (Sk. *hāste-*) n. obl., weapon, 29, 3; TURNER 550 a.

hāthierāhāri (Sk. *hāsti-sand-pati*?) m.nom.sg., leader of the elephant-division (in an army), 6, 2; for hāhā, ■ BLOCK 429 a, TURNER ■ b.

hāravāṭa (Sk.  $\sqrt{hr}$ ) caus. pp.(n.) III pers.sg., to lose, ■ deprived of, 7, 2; TURNER 537 a.

hāri (Sk. *hṛti*,  $\sqrt{hr}$ ) f.nom.sg., defeat, taking back, 7, 2; TURNER 536 b.

hālelavāṭhāli (Sk. *hālahāḍa*, redupl.) adv., (by instr.), vehemently, robbing, 14, 12; BLOCK 428 a, ■ 538 b.

hāle (Sk.  $\sqrt{hāl}$ ) pr. III pers.sg., to move, ruffle, 23, 10; BLOCK 429 a, TURNER 538 b.

hāya (Sk.) n.acc.sg., laugh, laughter, 19, 37; m.nom.sg., 20, 8; poetical sentiment of laughter (being one of the nine rasas).

hāyāspada (Sk. ādaya-āspada) adj., ridiculous, 27, 3.

hi (Sk. *apī*) Ind., and, also, even, 10, 3.

hindanā (Sk. *√* *hīṇ*) v., to roam = wander about; TURNER 638 a.

hindāveyāci fut.part.(n.) gen.sg., 20, 4.

hīṇa pr. III pers.sg., 31, 5.

hira (Sk. *āhira*) m.acc.pl., diamond, 20, 3; TURNER 630 b.

hira-cā (Sk. *āhira*) n.obl., ice, frost, 20, 3; BLOCH 428 b, TURNER 637 b.

hṛdaya (Sk.) n., heart.

hṛdai-cā obl. 18, 12.

hṛdaya nom.sg., 18, 11.

hṛdaya-āstu obl. 29, 1.

hṛdayā nom.pl., 18, 43.

he-kā (Sk. *bhauṣaṇ* *kā*) Ind., particle of (i) affirmation, 18, 36; or (ii) conditioning, 20, 6; 20, 12.

hoṇā (Sk. *√* *hāṇ*) v., to be, become; BLOCH 480 b, TURNER 641 a.

ho Imp. III pers.sg., 6, 8.

hoṇa fut.part., -cā, m. III pers.sg., 10, 7; -ci, f. III pers.sg., 10, 4; -cā, m. III pers.pl. 25, 8; -cā, n. III pers.sg., 10, 6.

hoṇa fut. I pers.sg., 18, 13.

hoṇa fut. III pers.sg., 21, 6.

hoṇi absolutiva, 10, 11.

hoe pr. III pers.sg., 8, 16.

hōṇi BDE 11, 1.

hoṇa pr.part., 24, 6.

hōṇa pp.(m.) III pers.sg., 4, 1.

hoṇi pr. III pers.pl., 12, 2.

hoṇi pp.(f.) III pers.sg., 18, 15.

hoṇa (-mā) pr.part.(m.) III pers.sg. (in comp. v.), 28, 6.

hōṇa Imp. III pers.pl., 25, 11.

hoṇa pp.(m.) III pers.pl., 18, 21.

hoṇi pp.(n.) III pers.sg., 18, 4; used as cond. 16, 6.

hoṇi pp.(m.) III pers.pl., 12, 17.

hoṇa pr. III pers.sg., 16, 14.

## POSTSCRIPT

1. The arrangement of the Texts in the present Reader is chronological separately for passages from prose and poetry with the exception of an extract from the *Jyotipa-ratna-mālā* which came to hand when the press-copy of the Reader including the Index Verborum was almost ready, and had to be therefore placed ■ the beginning and numbered zero in order to avoid disturbing the entire numbering of the Reader.

2. In the Etymological Index although no distinction is made between words borrowed from Sanskrit and words descended from Sanskrit, the former or the *taṭsamās* are indicated as such by not repeating them in the brackets containing the etymologies and simply mentioning their *taṭsama* nature by the symbol Sk.; e.g., 'kāla (Sk.) m.', p. 196, where the word *kāla* is understood as a loan-word. In the case of the semi-*taṭsama* words, however, fuller etymologies are given : e.g., 'kaśaś (Sk. kaśaśa) m.', p. 194.

3. A brief note on the metres commonly used by the poets of the OM. period may not be out of place here. Metrical composition in Marāṭhī comprises three classes : *Vṛtta*, *Jāti* and *Chanda*. Of these, the *Vṛttas* are inherited from Sanskrit prosody and are a later development in Marāṭhī. At least they are not seen to be in vogue in the OM. period though BHASKARA, the author of *Śiṅgāḍā-vadhā*, is said to have composed some ■ in the various *Vṛttas*. As for *Jātis*, according to PATVAR-DHAN,<sup>1</sup> more important than the number of syllables or syllabic instants in a line is its internal rhythm-structure, as also is the pattern of the stanza formed by lines. The *Dhavaḷas* of MAHADAMBA included in the present Reader

<sup>1</sup> Chandrasekhar (1937), Intro. p. II.

(Extract xxi) seem to belong to this group metrically, though the author of the *Smytisthaja* describes them as *Ovis*. The *Padas* or devotional songs composed by the poet-saints like JNANESVARA or NAMADEVA can be classified under the *Jātis*. The core of Old Marāṭhī poetry, however, consists of compositions in two varieties of the *Chanda* type, namely, the *Ovi* and the *Abhāṅga*. The class-name *Chanda* is obviously a misnomer — it is in no way related to the Vedic metres called *Chandas* which observe the difference between short and long syllables — against the Marāṭhī *Chanda* which treats all syllables, whether short or long, uniformly as long. The internal rhythm-structure of the *Jātis* — present in the *Chandas* also. The *Ovi* and the *Abhāṅga* are two typical patterns of this class and may be said to be interchangeable. For both can be set to music and in doing so the *Ovi* can take the form of an *Abhāṅga* and *vice versa*. In fact the origin of the *Ovi* seems to be in music as is suggested in the following definition : *Ovi geyā lu kaṅḡḡāṇa* : meaning, an *Ovi* — to be sung while pounding (corn). It is this musical nature that has made the *Ovi*, and the *Abhāṅga* also, somewhat irregular in structure. The *Ovi* has generally four feet, but the length of the fourth is flexible and in its later form as found in the poetical works of EKANATHA it has developed into a unit with four and a half feet. Extract No. 81 from the Texts — illustrative of the different varieties of the *Abhāṅga*, while the remaining poetical extracts, except No. 21, contain *Ovis*, both short and long.



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